THE Gospel Minister's Maintenance VINDICATED.

WHEREIN,

A Regular Ministry in the Churches, is first Asserted, and the Objections against a Gospel Maintenance for Ministers, Answered.

ALSO,

The Dignity, Necessity, Difficulty, Use and Excellency of the Ministry of Christ is opened.

LIKEWISE,

The Nature and Weightiness of that Sacred Work and Office clearly evinced.

Recommended to the Baptized Congregations, by several Elders in and about the City of London.

1 Cor. 9. 14. *Even so hath the Lord Ordained, That they who Preach the Gospel shall live of the Gospel.*

2 Cor. 2. 16. *And who is sufficient for these things?*

London *Printed, and are to be sold by* John [illegible] at the Hart [illegible]

HARVARD COLLEGE LIBRARY
TREAT FUND
Aug 25, 1909

ERRATA.

PAge 2. Line 12. and 15. for *Church*, Read *Churches*. p. 3. l. 9. f. *Church* r. *Churches*. p. 5. l. 22. r. *the*. p. 9. l. 11. and 14. f. *the Churches Duty, she*; r. *the Duty of the Churches, they*. p. 8. l. 7. r. *Churches*, and l. 9. f. *her*. r. *their*. p. 14. l. 2. f. *Churches*. p. 20. l. 1. *h. is wanting*. p. 20. l. 21. *s. is wanting*. p. 25. f. *contaygle* r. *intangle*. p. 32. l. 18. f. *their* r. *her*. p. 41. l. 22. f. *are* r. *do*. p. 47. l. 21. f. *let*. r. *set*. p. 70. l. 16. f. *and* r. *or*. p. 101. l. 19. r. *Family*. p. 105. l. 14. leavē out *say they*.

30-106
20

To the Congregations of Baptized Believers in *England* and *Wales*, Grace, Mercy and Peace be multiplied through the saving Knowledge of our Lord Jesus Christ.

Beloved Brethren,

WE *have read and* considered *of* this ensuing Treatise, *and do conclude it may be of great profit to the Churches of Jesus Christ; we fearing some* Congregations *have not duly* weighed *and* considered, *of their indispensible Duty to the Ministry; in point of providing such a* Maintenance, *for those who Labour amongst them, and are over them in the Lord, as they ought to do.*

by which means (it may be feared that) many of them may be hindred or obstructed in attending on their Work, in serving of Christ and his People, as the Nature of their sacred Imployment *and* Office *requires, and the* present Day especially calls for, *and as* the Lord himself hath also Ordained: *Therefore, our earnest Desires are, that our Brethren, both* Ministers *and* Members, *would be pleased to get this little Book, and both Read and well Weigh what is said therein, without Prejudice,* both *in Respect of a* Regular Ministry, *the* Ministers Maintenance, *and the* Greatness and Difficulty *of* their Work; *and now, that it may be blessed by* JEHOVAH, *to the Great and Good Ends it is designed, is, and shall be, the Hearty Prayers of us, your Brethren, in the Faith and Fellowship of the Gospel of our Lord Jesus Christ.*

Hanserd Knollys,	Richard Adams,
William Kiffin,	Benjamin Keach,
William Collins,	Isaac Lamb,
John Harris,	Edward Man,
George Barret,	Leonard Harrison,
	Hercules Collins,

London, July 30. 1681.

Th

The Contents of the chief Things insisted on in the ensuing Treatise.

A *Regular Ministry Asserted.* Pag. 1

Christ himself in his own Person first settled the Ministry in a most solemn manner. 3

Power left to particular Congregations to choose their own Ministers. 6

Churches ought to take care that they choose Men to Office, that are competently qualified, according to 1 Tim. 3. 1, 2, 3. *And* Tit. 1. 6. 9. 7 8

Churches after Election and Tryal of their Ministers ought solemnly to ordain them by Prayer and Imposition of Hands. 8 9

Churches undue Proceedings in the choice of Elders, dishonourable; and an hinderance to the Gospel. 10 11

Every Congregation that neglects their Duty in providing a fit Maintenance for their Pastors, if able, is dishonourable, and a scandal to Religion. 13

Ministers Maintenance Asserted strange that any should doubt of it, 13 14
The Scriptures urged, to prove 'tis an indispensable Duty, to provide a comfortable Livelyhood for Faithful Ministers. 15 16
13 Arguments to prove this Duty.
1. *Christ would not have his Disciples when he first sent them out, waste their own Substance, whilst imployed in his Work.* 17 18
2. *God has positively ordained, or appointed his Ministers a comfortable Maintenance under the Gospel.* 19 20
Ministers Maintenance not now by Tithes, as it was under the Law. 20 21
No denying or avoiding the Duty of Ministers Maintenance. 22 2
3. *Ministers commanded to attend wholly upon their Work.* 2
Nothing but real Necessity, will admit him to dispence with the contrary, all his time little enough. 2
Pastors must visit their Members, go from House to House. 2
4. *Ministers that follow Trades, &c. exposes them to Reproach, therefore if possible to be avoided.* 30 3
5. *Min*

5. *Ministers Maintenance, proved by the Law and Light of Nature, as well as by the positive Law of Christ.* 32 33
Obj. *Some Ministers do not need it.* Answered. 40
6 *Ministers not unable to follow Trades, some could do it, and provide for themselves, and get Estates as well as others; therefore ought not to suffer for taking that sacred work upon them.* 43
Ministers are as much bound to provide for their Families as other Men. 43 44
7 *Shewing what great Provision God made for his Ministers under the Law, proving the Equitableness of the same Law remains still.* 45 46
As great Reason for the People to provide for their Ministers under the Gospel; nay, greater in some Respects, than for them under the Law 47
8. *Elders or Pastors must be given to Hospitality; therefore, if Churches are able, and they poor, they ought to put them into a capacity to shine in that Virtue.* 47 48
9. *This duty urged from the Honourableness of it, it frees Members from the censure of Covetousness; one part*

of that double Honour due to Elder that Labour in the Word, proved to be Maintenance. 50 51 52

10. *Argued for, from the said Effects and Inconveniences that attends the neglect of it.* 52 53 54

It lays a Discouragement in the way of good Men, to give themselves to Study and Dedicate themselves to take part in the Ministry. 54 55

It exposes Ministers to neglect their Work, when they are neglected, nay, to leave it, and be blameless. 56 57

This neglect hinders Ministers in their Study, they having not time, and so Preach no better, its necessary for Ministers to have store of Useful Books, and Time also. 58 59

11. *Neglect to Ministers, and the concern of God's House, is a robbing of God, and may bring a blast upon Men's Estates.* 62 63 64 65 66

12. *A shame to God's People, to suffer the Heathens and Papists to do more to uphold Idolatry, than they do to uphold the true Worship of the Living God.* 71 72

13. *Ministers will be left wholly without excuse*

excuse, if they do not faithfully fulfil their Ministry, when the Congregations sufficiently provide for them. 74 75
One Minister took off of Worldly Business, may do more in promulgating the Gospel, than several others who are not. 76 77
Motives to press this Duty.
Motive 1. *Ministers represent Christ, what done to them is done to him.* 77 78
Motive 2. *Ministers being intrusted with our Souls, we ought to take care they want nothing that is necessary for their Bodies.* 78 79
Motive 3. *Ministers being exposed to many Temptations and Discouragements, a great Motive why not to be left to serve in wants and necessities.* 80 81
Motive 4. *Ministers may forbear working if they will, provided the Church can provide for them, and they faithfully discharge their Duty.* 81 82
Quest. *May a Pastor make Terms with a Church about his Maintenance, before he take the charge of them?* Answered. 82
Quest. *What shall that Church do that is not able to provide for her Pastor?* Answered. 83 84 85
Quest.

Queſt. *Have not you diſclaimed againſt ſuch who Preach for Hire? A Three-fold* Anſwer *given.* 87 88
Obj. *Is there any Reaſon that Rich Men that are Paſtors ſhould have an Allowance* Anſwered. 89 90
Obj. *Our Church is ſmall, our Paſtor cannot take up all his Time in Spiritual Service.* Anſwered. 92 93
The Reaſon why ſome Churches are ſmall may be, becauſe Miniſters are no more Labourous in Preaching the Goſpel up and down in the adjacent places where they Live, which ſome can't do becauſe not in capacity. The preſent Liberty to be Improved. Idle and ſlothful Miniſters not to be maintained. 93 94 95 96
Two Reaſons of ſome Paſtors Remiſneſs in Preaching, or Labouring no more. 97 98
Miniſters may Work with their Hands, and ought ſo to do when it will tend to the furtherance of the Goſpel. 100
A great Harveſt now, and good Weather, therefore, Miniſters ought to Labour hard. 101 102
Freely you have received, freely give. Anſwered. 103 104

Ministers not to Preach for Hire, i. e. to propound that as their end. 186
The Congregations ought to give the Ministers their Portion, with Respect and Honour. 108
Ministers Work now as great and weighty as those was under the Law, like Necessity of their Work, 'tis as Honourable, neglect as dangerous as then: People now as great Benefit by the Ministry, or more; from hence, the same Reason for their Maintenance as under the Law. 111
May be that Exercises his Gift but now and then, expect an Allowance from the Church. Answered. 112
The Weightiness of the Ministers Work opened. 113 114
Their Work is Honourable, they are in a high Sphere, intrusted with the highest concerns in the World. 114
They Workers with Christ. 115
May be in danger of loling the Souls of Men. 117 118
They must have a Regular Call. 120
Ministers intrusted with the Charge of the Church. 122
Their Work difficult in 5 Respects. 127, 128, 129.

ADVERTISEMENT.

READER,

WHereas, in the 38*th. Article of* Religio
(called, *The Thirty Nine Articles* of th
Church of *England*;) 'tis said, *The Riches a*
Goods of Christians are not common, as touching t
Right, Title, and Possession of the same, as certa
Anabaptists *do falsly boast.* We look upon o
selves concerned to declare, (that if there we
in the Last Age, in *Germany*, or elsewhere, a
People bearing that Name, who Asserted any su
thing;), we know none called *Anabaptists* in *E*
land, nor any where else, who hold that absu
or rotten Principle; but do *testifie* our *dislike* a
abhorrence of it, and verily believe, as 'tis in
mated in the said *Article*, *That the Goods*, *Rich*
and Possessions of all Christians, *as touching t*
right and title of the same are their own, as t
Scripture witnesses, *Acts* 5. 4. Yet notwit
standing we also believe and teach, that *ev*
man ought of such things as he possesseth libera
to give Alms to the poor according to his Abil
as is also there asserted. Having this opport
nity, we thought it not amiss to publish this
clear our selves and our Brethren, from t
scandal, which possibly some may cast upon
since these Articles (by reason of a late A
this present *Parliament*) are more genera
known and examined by many People.

A F

A Regular Ministry in the Church Asserted.

GOD in his Infinite Goodness having by his present Providences, not only given us re-ite from our former Sufferings, but e truſt begun that great and glorious ork of the Churches Deliverance, long the hope and expectation of that truly love and fear the Lord; cannot but look upon our Selves ncerned to endeavour to make a due provement of that Mercy and Good-s that is attending us herein; and ing into conſideration the Condi-n of the Church of Jeſus Chriſt, we not but be concerned with, and

afflicted for the late and present wants She lies under in respect to the Ministry, God having of late Years removed so many able and pious Men, and seems to be near the removing many more by Age and Bodily Infirmities. This with other things puts us upon the Consideration how much the Honour of Christ, the reputation of his Glorious Gospel in the World; as likewise, the Good and Well-being of the Church depends upon a regular and orderly Ministry, and the Continuation thereof; And for the Church to be under a supine neglect herein is very sad.

First, *Either in not endeavouring after, and calling forth such a regular and stated Ministry, according to Gospel Institution at all; or,*

Secondly, *To be so weak and inadvertent as to call forth such as are not so duly furnished and qualified for it; or,*

Thirdly, *Suffering such as are called Forth to this great Work under competent Abilities, to lye under unsupportable Bur-*

thers, must needs be greatly blameable before our Lord Jesus Christ, the great Bishop and Shepherd of our Souls, as well as highly negligent of their own Edification and Well-being.

1. To proceed, it cannot be denied but Christ hath, and ought to have, a stated and regular Ministry in his Church, according to his own Institution: Who himself, when he entred upon his Ministry, here on Earth, did call forth Apostles and Disciples to bear that part of the Work with him, which he called them to, and fitted them for: See *Mark*, 3. 13. to the 19. *Christ went up into a Mountain, and called to him whom he would, and they came to him, and he ordained Twelve that they should be with Him, and that he might send them forth to Preach; to whom He gave the Name of Apostles.* Mat. 10. 2. Luke 6. 13. Which he did with great Solemnity and Invocation of the Father (for *he continued all*

Night in Prayer to God) and when it was Day he chose the Twelve, and Named them Apostles. After which he appointed other Seventy, *and sent them forth by Two and Two, before His Face, to every City and Place*, &c. which were Labourers with Him in the Harvest, V. 2. And He commanded them to give themselves up to the Work he had called them to, and not take Care what they should Eat or Drink, *For the Labourer* (saith he) *is worthy of his Hire*. Ver. to 14. Here our Lord Jesus Christ Himself did Institute and Lay the Foundation of the Gospel Ministry in His own Authority; and accordingly takes care for the continuance of it after His Death and Resurrection, and actual Investiture in our Nature of all Power in Heaven and Earth, *Matt.* 28. 18. 19. 20. *And Jesus came and spake unto them, saying, All Power is given unto me in Heaven and in Earth. Go ye therefore Teach all Nations, &c. And lo I am with you always, even to the End of the World.* Amen. Also after

H

His Blessed and Glorious Ascention, and *Sitting on the Throne of the Majesty in the Heavens.* Heb. 8. *Angeli, and Authorities, and Powers being made subject unto him.* 1 Pet. 3. & 22. Did by His Apostles give Commandment and Direction for the continuance hereof to the end of the World, and his Second *Coming without Sin unto Salvation.* Heb. 9. 28. As *Acts* 14, 21, 22, 23. After they had by their Ministry been blest with the Conversion of many Souls, they took care to direct them into the Duty of Church Communion; and by their Suffrages, *Ordained them Elders in every Church.* So the Apostle gives this as the Reason, Why he *left* Titus *in* Creete; (he not having opportunity after Preaching the Gospel to them) to put things into due Order. *Tit.* 1. 5. *That he should set in Order the things that were wanting* (or left undone by the Apostle) *and Ordain Elders in every City:* that is Church in every City, as before, *Acts* 14. who are called *Elders, Bishops, or Pastors,* and

Teach-

Teachers; Names significative of their Authority, Office and Work.

2. Christ being now in Heaven and an extraordinary Call being ceased, the Scriptures being a perfect and standing Rule to the Church through all Ages, he has committed this Care to her self, according to the Power given to Her, who is *the Pillar and Ground of Truth*, to provide Ministers for her own Edification, in Obedience to his Commands and Rules given in his word, as he shall see good to Bless her with Spiritual Gifts and Abilities, in order to the fitting them for this Work; the Father also has Covenanted to give his Spirit in the Gifts and Graces of it, and promised that the Words *he has put into Christ's Mouth, and the Spirit that is upon him, shall never depart from him, nor his seeds seed, for ever*: Likewise has according to the Circumstances of time the Church hath been under, blest her as with his Grace so with all needful Spiritual Gifts. *Eph.* 4. 7. 11. *For the perfecting the saints for the Work of the Min-*

istry,

ſtry, for the Edifying the Body of Chriſt. So that whilſt there is a Church Militant, Saints on this ſide Perfection, any of the Members of Chriſt Myſtical Body on Earth, thoſe Spiritual Gifts needfull to their preſent State, ſhall be given, and be amongſt them, for the Support of the great Ordinance of the Miniſtry, and for the good of the Church.

3. And as its the Churches Duty to Seek theſe Spiritual Abilities, and improve them when they are given to theſe great and Holy Ends; ſo ſhe muſt walk regularly herein, in obedience to the Rules given by Chriſt in this Caſe; who hath laid down the qualifications both Negative and Poſitive, of all ſuch as ought to be called to this great work and Truſt of Miniſtring by Office. 1 *Tim.* 3. 1. to 9. *Tit.* 1. 6. 9. we have no warrant to put any into the Miniſtry otherwiſe, ſave ſuch as are here diſcribed, and competently fitted for it. For as it was a ſin of Old in the Church to put any into

the

the Ministry, but those whom God appointed by the Rules given to them so it can be no less Evil for the Church now, to call any forth into Office, but such who are qualified as God's Word directs; and now, as Christ hath made this grant of Power to the Church of choosing her own Officers for her Edification; so he hath left Rules for her, who, and how to chose, as we said before: So likewise he has laid down those special Duties of the Officers in the Church, who are to take the oversight, Feed, Govern, Go in and out before them. *Acts* 20. 17, 18. 1. *Pet.* 5. and 2.

4. When the Church has had a Tryal of the meetness and Abilities of any Person, or Persons, for this work and service, they are by Election and Choice solemnly to set him, or them a part, by Prayer, and Laying on of Hands. *Acts* 14. 21, 22, 23. *Acts* 6. By which a new relation ariseth of an Elder, and a Church, a Pastor, and a Flock: This must be therefore by the mutual voluntary acts of each other, by which the

the Duties of each relation becomes binding upon them, according to the Laws of Christ: It is the Pastors Duty now to Watch, Feed, and Govern the Flock, and to give himself up to it; It is the Churches Duty to submit themselves to Him in the Lord; to Love, Reverence, and Administer freely to him. 1 *Pet.* 5. 1, 2, 3, 4, 5. *Heb.* 13. 7. 17. How greatly then must those Churches be to blame, that unconcernedly live in the neglect of so great a Duty, upon which the Edification of the Church, and her Well-being so much depends, as well as Gospel Order: For although the Essence and Being of a Church depends upon its Institution in respect both of Matter and Form: (A competent number of Believers may by mutual agreement lay the Foundation of the Being of a Gospel Church,) but they cannot be a Church Organical without Officers, which the Lord hath placed there for the orderly Exercise of his Authority committed to her; To neglect this, is to despise the Wil-

dom of Christ, who best knows what is for the good of His Church, and for Her Edification in this State. 2. To slight His Goodness in so useful and beneficial an Institution. 3. Its contempt put upon his Authority, as King of Saints, who has in his Sovereign Right, in and over the Church, Ordained it so to be, for the Churches Good and Well-being.

Secondly, As there should not be a neglect of this Duty; so there should be great care taken that we answer the Will of God herein, wherein His Name and Honour is so much concerned, in Respect of his Love to, and Care of his Church; therefore the greatest diligence should be taken that the Rules He has given be duly observed, and Applications made of the Qualifications laid down, in respect of all such that are called unto Office: The outward Call is an Act of the Church, the act

acceptation of the Perſon ſo called, is an Obediential Act of him to the Will of God; but neither of theſe can be regular, where there is not a previous indication of the Mind of God, in beſtowing thoſe Spiritual Gifts and Qualifications, as may render him competently fit to the Diſcharge of his Office and Work.

Now in a Churches undue proceeding herein, they diſcover their own weakneſs, if not Ignorance, in reſpect of the Rule it ſelf, and injure the Perſon ſo called, in laying the weight of ſo great a Work upon him, who is not furniſhed with Spiritual Abilities to diſcharge it, & thereby expoſe the Honour of Chriſt, and Reputation of His Goſpel in the World, which ſhould be dear unto us.

And we have reaſon to reckon that ſome Churches not walking ſo regular herein, has been one cauſe of the want of that Reputation, which otherwiſe they might have gained amongſt the Saints, and in the World, obſerve what *Moſes* ſaid to *Iſrael*, *Deut.* 4. 6. *Keep*

therefore, and do them, for this is your Wiſdom and your Underſtanding in the ſight of the Nations, which ſhall hear of all theſe Statutes; and ſay, Surely this great Nation is a wiſe and underſtanding People. Who otherwiſe were the leaſt of all Nations. We ought with far greater reaſon to take heed we deviate not from the Laws of the Son of God, who deſerves greater Honour than *Moſes*, which he hath given to His Church, under the Goſpel Diſpenſation; If in the choice of Deacons, *Acts* 6. 3. They were to look out *from amongſt themſelves Men of honeſt Report, full of the Holy Ghoſt and Wiſdom*, to be ſet apart to that Work: How much more in the choice of Paſtors or Elders whoſe Work requires greater ſpiritual Abillities to a right diſcharge thereof?

For Churches therefore to be ſo uncon-cern'd, whether they have Officers or not, according to Goſpel Rule, or ſo overly in the Choice of thoſe they call into ſuch high ſtations amongſt them

whe-

whether they are competently qualified or not, are greatly blameable.

Thirdly, In the next place we conclude, It is very dishonourable to God, and a reproach to our *Sacred Religion* for the Churches when they have called forth such Pastors and Ministers, who are competently qualified according to the Rule of the Gospel, to let them lye under those unsupportable burdens, of worldly Snares and Incumbrances, without providing a due maintenance for them, according to the Ordaination of our Lord Jesus Christ in the *New Testament*.

The Gospel Minister's Maintenance Vindicated.

AND indeed, it seems to us a thing Grievous as well as Strange, that any People should be so be clouded in their Understandings, as in the least

to doubt, whether it be a Duty or no
that the Church should allow a Mea
and Due Maintenance, to their Faith
ful Pastors and Teachers: Yet, w
hear there are not only some who hav
doubts about it, but others, who seem
to Object, and stiffly argue against it
as if it were Unlawful, if not Anti
christian, for Ministers to receive
Yearly, or Quarterly Allowance from
the Churches, amongst whom they
are placed, and imployed as Labou
rers; which Conceit cannot be with
out its sad Effects and Consequences
and if they are not convinced o
this Mistake and Error the sooner
may in a little time appear to the mor
palpable Detriment, and Prejudice o
the Gospel, and Reproach of Profess
on, which is indeed too Visible or Ma
nifest already; therefore are we stir
red up in Love, to Christ and his Bles
sed Interest, and as a Prevention of th
Evil and Danger threatned upon th
Account of this Defect and Remissn
of Duty, to Write this short Treatise.

Our main Business at this time, is not only to Assert the Minister's Maintenance to be an Institution of Christ; but also, to prove it so to be, and that to with-hold it from them by the Church, who is able comfortably to provide for them, is a great and crying Sin, and will be attended (we fear unless prevented by an unfeigned Repentance and Reformation) with severe Judgment from the Holy God, who will not always bear with the Ignorant, much less, the willful neglect of his own Holy Law, contained so expresly in his sacred Word, and that we may do this the more effectually, we shall in the first place cite those Scriptures, upon which we ground the Truth of what we Assert and Plead for.

Matt. 10. 9, 10. *Provide neither Gold, nor Silver, nor Brass in your Purses——— nor Scrip for your Journey, neither Two Coats, neither Shoes, nor Staves, for the Work-man is Worthy of his Meat.*

1 Tim.

1 Tim. 5. 17. *Let the Elders who Rule well be accounted worthy of double Honour, especially they who labour in the Word and Doctrine.* For the Scripture saith, *Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn, for the Labourer is worthy of his Reward.*

Gal. 6. 6. *Let him that is taught in the Word, communicate to him that teacheth him in all good Things; be not deceived, God is not mocked, for what a Man soweth, that shall he reap.* v. 7.

1 Cor. 9. 7. *Who goeth a warfare at any time at his own Charge? Who planted a Vineyard, and eateth not of the Fruit thereof? Who feedeth a Flock, and eateth not of the Milk of the Flock?* v. 9. *Is it not written in the Law of* Moses *Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn, doth God take Care for Oxen?* v. 10. *Or saith he it altogether for our sakes? For our sakes no doubt, this is Written, That he that Ploweth, shall Plow in Hope; and he which Thrasheth in Hope, shall be made partaker of his Hope.* V. 11. *If we have*

Sow

Sown unto you Spiritual Things, is it a great Thing, if we shall Reap your Carnal Things? v. 13. *Do not you know, that they which Minister about Holy Things, Live of the Things of the Temple; and they that wait at the Altar, are partakers with the Altar.* v. 14. *Even so hath the Lord ordained, that they which Preach the Gospel, should live of the Gospel.*

We will Appeal to all Mens Consciences in the Fear of God, whether there is any Duty lies more clear and evident in expreſs Words in the Holy Scripture than this doth; and yet how strangly are ſome good Chriſtians at a loſs about it, and are hardly brought to receive it as an indiſpenſable Duty, or elſe to a Faithful Diſcharge of their Duty herein. Our Work is before us, we ſhall therefore proceed, to open (as the Lord may help us,) the Mind of God in theſe places of Holy Scripture, and give you the Senſe of them. Firſt, *It appears that as ſoon as ever our bleſſed Saviour ſent forth his Miniſters to Preach the Goſpel, as we have ſhewed.* Matt. 10.

7, 8.

7, 8, 9, 10. *He Discovered this part of* [illegible] *Will and Pleasure.* i. e. *That they shou* [illegible] *not spend, or waste their own Substan* [illegible] they are forbid to take either Gold Silver, &c. which Words clearly i[illegible] timate, they might have both Go[illegible] and Silver, and more Coats, and Sho[illegible] too; but they were not to take the[illegible] with them, in their Journey, bei[illegible] sent forth to Preach the Kingdom God.

Obj. *But some possibly may Object t[illegible] was but a temporary Precept, being [illegible] Will of God concerning them, for that s[illegible] Journey at that time.*

Answ. We Answer, it seemeth to [illegible] manifestly to declare the absolute W[illegible] and Pleasure of Christ, that his Fai[illegible] ful Labourers should be provided for [illegible] the People with all things Necessa[illegible] appertaining to this Life, and not o[illegible] then, but also, in all succeeding Ag[illegible] and we find our Worthy *Annotators* [illegible] directly agree with us herein, tho[illegible] may be, some things contained in t[illegible] place might be temporary: Take wh[illegible]

C

our late *Annotators* say upon this Text, *Our Saviour designed to give them* (saith he) *an Experience of the Providence of God, and to teach them to trust in it; as also, to teach People that the Labourer is worthy of his hire, and that God expecteth, that his Ministers should not live of their own, but upon the Altar, which they serve; so as at once he taught his Disciples not to be Covetous, nor overmuch Sollicitous, and the People to provide for those who Ministred to them in things Spiritual.* Besides those other absolute Precepts of like Nature, given forth by the Spirit of Christ in the Apostles, contained in several Epistles, to sufficiently prove this to be the Mind and Intention of our Saviour in this place

Continuation of Mr. *People's* Annotations.

Secondly, *That we may put out of all doubt, We shall now come to consider of the sacred Appointment of God in this Matter*: If it appear to be nothing less, nor more, than what the Lord has Ordained, *viz.* That his Servants who are called forth to Preach

the Gospel and take Care of his Church-
es, should have a fit and suitable Main-
tenance (according as the State and
Ability of the Churches may be, of
whom they belong, and whose Servants
they are) than we hope there is none
will object or argue against it any more.

And that this is the Will, and Sacred
Appointment of the Lord, is very evi-
dent in that fore-cited place. 1 *Cor.*
14. and in divers others. *Even so hath*
the Lord ordained that they that Preach
the Gospel, should live of the Gospel. True
the Lord hath not Ordained that his
Servants and Ministers under the Gos-
pel should have Tythes, or the Tenth
of every Members increase, as he for-
merly appointed under the Law; yet
nevertheless he hath taken Care of them,
and Ordained that they *should live of the*
Gospel, not (unless Necessity requires)
that they should live on the *Labor* of their
Hands, in common with other Men;
and pray observe, 'tis not said the
Church has Ordained it, nor were the
Apostles have Ordained it; but the
Lo

Lord hath Ordained it, or it is the Holy Appointment or Sacred Precept of Jesus Christ, for the Support and Comfort of his Painful and Faithful Servants; he and his People have called forth to Preach his blessed Gospel: but some may yet say, *how has he Ordained it.*

Answ. Pray observe, So hath the Lord Ordained, let us look a little back, and take notice of the Scope and Coherence of the place; the Apostle hath a Reference to what preceeds, *Do ye not know, that they that Minister about Holy things, live of the things of the Temple; and they which wait at the Altar, are partakers with the Altar: So hath the Lord Ordained,* &c. That is, as God had a Ministry under the Old Testament. Namely, *the Priest of the Tribe of* Levi; and he Ordained and Appointed a Comfortable Livelyhood for them, as *Numb.* 18. 20. *Deut.* 10. and 18. 1. So as they needed not to Labor (as other Men) with their Hands to get Bread to eat; even so hath

hath the Lord Ordained and appoin
ed, that those who Preach the Gospe
should have likewise a Comfortabl
Livelyhood or Maintenance now un
der this Dispensation, that they ma
be delivered from the Incumbrance
of this life, and so not hindred o
obstructed in their Holy and most Sa
cred Imployment, with secular Af
fairs. *God's Will* (saith our late *Ann
tators*) *is the same, under the New Testa
ment, that it was under the Old*; i. e
*It is not as to the People a matter of Li
berty, so as they may chuse whether the
will maintain their Ministers or no, there
is an Ordinance of God in the Case, it is the
Will of God, that those who are taken o
from Worldly Employments, and spend their
time in the Study and Preaching the Go
spel should have a Livelyhood from their
Labours.*

This also agrees with what the same great Apostle saith, Gal. 6. 6. *Let him that is taught in the Word, Communicate to him that Teacheth in all good things.* Is not this think ye a Precept? It not this di
rectly

ctly laid down, as other great and
dispensable Precepts and Duties are,
e Ephes. 4. 23. *Let him that stole, steal*
more; but rather, let him Labour with
Hands: Let no corrupt Communicati-
proceed out of your Mouths, &c. and
ain, *Ephes.* 5. 33.—— *Let every one of*
in particular so Love his Wife, &c.
ou can under no pretence avoid these
eat Duties; nor can you plead to be
cused; and pray doth not the same
oly Spirit, and ever blessed God, in-
in and require you (in the same form
Speech) who are taught in the Word,
Communicate to him that Teacheth
all good Things. Shall such who
ve always shewed much Zeal for the
red Ordinances and Institutions of
s Christ, and plead for a Universal
bedience; justifie themselves in the
glect of so plain a Precept, Christ
th, *then are ye my Friends, if you do*
whatsoever I have commanded you; pray
this great Ordinance then be thought
on, and have equal regard by you;
a Gospel Institution and Appoint-

ment

ment of Jesus Christ we argue so
that so you may stand compleat in t
whole Will of God: You know what Da
vid saith, *then I shall not be ashamed wh*
I have a respect to all thy Commandment
Let him that is taught in the Word, Com
municate to him that teacheth in all goo
things, that is, every one according a
God hath blessed him with the goo
things of this World; God would no
have his Faithful Ministers want an
good thing to make their Lives com
fortable to them; if so be it be in th
Power of those who are taught to com
municate it to them. *The Precept* (sait
our late *Annotators*) *is concerning th*
Maintenance of Ministers, which is ful
expressed by the Term *Communicat*
because, as the People distribute to their M
nisters things Temporal, so the Ministe
distribute things Spiritual: The good thing
here mentioned are Temporal good things
such as may be Useful to the Teacher for
uphold Himself and Family. The Te
teacheth us, that it is the Will of God th
Ministers should be maintained at th
Charg

Charge of the Church, to which they Administer; and it is but an Act of Justice, for they do but Communicate Temporal things, to those who Communicate to them much more valuable things: Be not deceived, God is not mocked, &c. *The* Apostle *addeth this* (saith our *Annotators*) *to terrify those who find out vain and false Excuses to save their Purses; he adviseth them not to cheat themselves, for tho they might deceive Men, yet they could not deceive the All-seeing, and Heart-searching God*, &c.

Thirdly, But to proceed, *Ministers are commanded to attend wholly upon their Sacred Calling in their Ministry, and are required not to entangle themselves in the affairs of this Life*; for certainly, what *Paul* willeth *Timothy* to do in this respect, in him he requireth all Ministers to do the like; and altho' every Christian in many respects may be compared to a Souldier, yet in this place, 2 *Tim.* 2. 4. The Apostle only aludes to those in the Ministry, or such who are Spiritual Officers in Christ's Army, they

ought to take heed who go forth i
that Warfare, they intangle not them
selves with the affairs of this Life, *i.*
in Trades and Callings, which othe
Christians are allowed to follow: an
the reason is offered *that they may ples*
him who hath chosen them to be Soldier
And hence 'tis that the same Apost
in another place exhorts *Timothy*, an
so all other Ministers (who the Churc
calls forth to that great Work) to *giv*
himself up to Reading, to Exhortation,
Doctrine, and to the Study of the Wor
Meditate on these things (saith he) *giv*
thy self wholly *to them*, that they *p*
thing may appear to all.

Nothing, doubtless, but real necessi
may dispense with the contrary, h
whole time and strength is little e
nough to be imployed in the Wo
and Service he is called to. *Let th*
things be the business of thy Thoughts, a
take care of them, be in them; *so it is*
the Greek (as our Annotators obser
Let them be thy whole Work. He m
saith one, give himself up to the Mi
fu

stry of the Word and Prayer, and continue in reading Meditation, &c. as a Man wholly devoted unto Gospel Service; and is therefore by his Call to the Ministry secluded from those ways and means of providing for his own Subsistance, as Trades and Secular Employments of others furnish them with; that his Mind by the cares of Wordly Business may not be diverted from the Study of God's Word, and care of Souls, which the duty of his Station engageth him to. And if he may not expose himself to the careful Thoughts that accompany worldly Business, though tending to his Profit; certainly it is no way meet that he should be left to conflict with the Thorny Cares of a necessitous Condition, whilst those he Ministers to, have means to prevent it: doubtless the Holy God Ordained the Ministers Maintenance upon most weighty Grounds and Reasons; some of which, blessed be His Name, he hath not concealed or hid from us; and this

we say seem to us to be one among the rest, *viz. That his Mind and Thoughts might not be diverted from his Work with Earthly Things.*

Fourthly, *And not in respect of himself upon this account only, but also to prevent that occasion of Scandal,* that we see daily is ready to attend Men who follow Trades and Secular Employments in the World; for let Christian Men be never so careful and circumspect in their Callings and Commerce with Men, we find by daily experience how subject they are to fall under the clamours of some ungodly and envious People, they lying in wait for their halting; and if it be a Minister or Pastor of a Church that is a Trading Person, be sure they will (if it be possible) watch him so that he shall not escape their reproachful Tongue though it be not in the least deserved and hereby his Hands are not only made weak, but his Spirits are grieved, and his Ministry made (unjustly) contemptible. We find

from hence very neceſſary, that the Paſtors of our Churches, and Teachers too if poſſible, ſhould be freed from all ſuch Inſnarements; and cannot but obſerve the Wiſdom of God in reſpect of His Holy Ordinance: *i. e.* in ordaining a Support and Livelyhood for His Servants another way, ſo that they might not be brought under Infamy and Reproach; and that thereby alſo the Word of God might the better Run and be Glorified. Theſe two Arguments we cannot but Judge are weighty, namely; 1. the work of the Miniſtry, eſpecially in the Hands of a Paſtor, being ſo great, that it doth require his utmoſt attendance, or all his whole time and ſtrength, as it muſt needs appear to every Man who ſoberly and ſeriouſly conſiders it in its Parts: 'Tis true a Man may bear that Name, and Diſcharge that Sacred Office in part, nay, and as well as he can, conſidering his circumſtances in the VVorld, and thereby have in part peace in his Mind; but 'tis another

thing to discharge the duty of this Ca
ing as he ought, and as the *Sanction* of th
Office calls for, to the Honour of th
Holy Name of God, and Credit of Re
ligion; for we conclude to Preach on
or two Sermons in a Week is the leas
part of his Work, and the least indeed
if his Matter be not so well prepare
and digested; that he may *shew himse*
a Workman that needeth not be ashame
rightly dividing the Word of Truth, th
so every one may have their portion
Meat in due Season; which that *Tim*
thy might do, St. *Paul* advises him to
careful and diligent Study: But ho
such poor Men can do this, who a
forc'd to follow their Trades hard ev
ry Day in the Week, to get Bread fo
their Families, we see not? But be
sides the great Work of giving them
selves up to Reading, Meditation, a
laborious and diligent Study a
Preaching of God's Word. There
another great Duty lyes upon the
which is, Visiting the Members of th
Church under their Care, so that th

may *know the State of their Flock*; yea, go from Houſe to Houſe: And if this be not done, How can they ſo well know what Food to Adminiſter, or Hand forth unto ſome poor Souls they have committed to their Charge? VVhere the VVork of Viſiting is neglected, we conclude one main Part of the Paſtors Buſineſs lies undone; and what an account they will have to give of the Souls of Men and VVomen to Jeſus Chriſt, We know not, if they be remiſs here: or what an account the Church can give if they are out of a capacity to diſcharge this great Truſt, through neglect of their Duty to them. *They* (ſaith the Apoſtle) *Watch for your Souls, as ſuch as muſt give account.* Heb. 13. 17. And then Secondly, the Credit and Honour of their Miniſtry, in reſpect of what we before mentioned, ought to be conſidered; for if the Preacher hath Blots and Stains upon him, through the neceſſities he may be in, in reſpect of the things of this VVorld, by not having his wants ſup-

plyed, but is involved in Debt, or ex-
posed to the breach of his VVord in
the way of Trading. VVhat weight
or power think you, will his Ministry
have upon the Consciences of Men?
For it necessarily makes room for the
old Proverb, *Physician heal thy self*; and
it is as a prevention of those Evils, *i.e.*
for the good, Health, and VVell-being
of the Souls both of Pastors and Peo-
ple here and hereafter. VVe conclude
that God has been pleased to Ordain
and so to provide for his Servants in the
Ministry, as we have shewed; but
this is not all; For

Fifthly, *According to the Law and Light of
Nature, the Church is obliged to provide for
their Ministers*, as to the matter of Equity
and Justice; and from hence the Apostle
argues the Point with the *Corinthians*,
1 *Cor.* 9. 7. &c. *Who goeth a Warfare
at any time at his own Charge? Who
Planteth a Vineyard, and eateth not of
the Fruit thereof? Or who Feedeth a
Flock, and eateth not of the Milk of the
Flock.* None that Lifts an Army, or

ped

pects that his Souldiers ſhould maintain themſelves without Pay: The Miniſtry is a Spiritual Warfare, undertaken at the Command of Chriſt, and by the Call of the Church for the ſervice of their Souls; and 'tis as reaſonable that Miniſters ſhould receive a ſupply of outward things from them as that a Soldier ſhould receive Pay from his Captain at the charge of the Common-wealth, for whoſe Good and Safety he enters upon that Military Employment. Again the Apoſtle argues the equitableneſs of it further; *Shall a Man Plant a Vineyard and not Eat of the Fruit thereof?* The Preaching the Goſpel is like a man planting a Vineyard; the Church is compared thereto in Scripture, *Iſa.* 5. 1. 2. The Plants are the Lords, but he uſeth Miniſters Hands in the Planting of them, and none planteth a Vineyard but in expectation of ſome Fruit from thence; none Imployeth his Servant to Plant but he doth (and 'tis but Juſt he ſhould) uphold him with Food and Rai-

Raiment, he doing his Work. The Church also, as the Apostle intimates, is compared to a Flock; And now who Feedeth a Flock, either personally, or by his Servants, but he eateth, or alloweth his Servant to eat of the Milk of the Flock, which it is his VVork to keep and feed? By these three Instances commonly known to Men, the Apostle sheweth the reasonableness that the Ministers of the Gospel should be maintained by the People to whom they Minister; he plainly intimating that it is inconsistent with common Justice to deprive a man of the Fruit of that Vineyard which is planted and manured by his own Labour. And such is the case between a Minister and his People; it is not (as one well observes) your Charity that we ask for them, but Justice and Right, which the very Light of Nature as well as God's Word clearly sheweth: They are Imployed in your Service, and do that Business for you on which your Eternal Happiness

con-

concerned; they take care to provide Bread for your Souls, and of right therefore ſhould live upon your charge, and you ought to ſee that neither they, nor their Families want Bread, nor any thing neceſſary for their Bodies: Nay, and ſince *they Sow or Impart unto you Spiritual Things, Is it a great thing if they ſhall reap your carnal things?* Have you not (as if the Apoſtle ſhould ſay) better things from them, than they partake of from you? St. *Paul* (as our Annotators note) argueth the reaſonableneſs *of Miniſters maintenance from their People, they giving them* quid pro quo, *a juſt Compenſation for ſuch allowance, yea that which is of much more value; for there is a great diſproportion between things Spiritual and things Carnal; the former much excelling the latter, ſo that the People have the advantage, they receiving things far more excellent from Chriſt's Miniſters, than his Miniſters receive of them*: They communicate Gold and precious Stones, and Pearl; and do receive from the Peo-

ple

ple that which comparatively is but as Brass or Copper; And yet shall this seem a great thing? Will you, as if the Apostle should say, Grudge them a due portion of your Temporals, when you receive so plentifully from them of choice Heavenly or Spiritual things? How unreasonable a thing is this?

Obj. *But some may be will Object the things they communicate, viz. those Spiritual Things, are not their own but the Lords, and imparted to them to hand out for the good of others*; And therefore the Case is different.

Answer. It is against the Apostle you raise this *Objection:* But will you see how you are mistaken? Pray what more Right or Property have you to your Carnal Things, than they have to their Spirituals? Are not their Spiritual Things their own, as much as your Carnal Things are your own? Hath the Lord made you any other than Stew-

ards

ards of your worldly Things; And must not you be Accountable to him for them, if you do not lay them out as he hath Commanded you? For the good of others come your Carnal Things, even *your Wooll and your Flax.* Hos. 2. 9. is as much the Lords, as the Ministers. Knowledg, and other Spiritual Gifts are the Lords; and it doth as much behove you to see that you Communicate to others of your Worldly or Carnal Things: We mean to the Poor Saints and Ministers of the Gospel, as it behoveth them to Preach or Commnnicate Spiritual Things to you; and therefore the Case is not different: Besides, you forget how your poor Ministers oft times waste their strength, and consume their Bodies, being brought to utter Weakness in their outward Man, in their painful Studies, and Labours, in Preaching the Word, thereby Communicating Spiritual Things to you: And is not that (we mean health &c.) more in worth (and their own too) than

than all you have or can Commun-
cate to them? Sure their ſtrength, an
the health of their Bodies togethe
with the expence of their Time, yo
will ſay, is as much their own, as an
thing you can call yours; And is
then a great thing they ſhould be ſup
plyed from you with all things nece
ſary for this Life? Beſides, in point o
Equity our Saviour as well as the Apo
ſtle calls Miniſters Labourers; and yo
all will readily ſay, *The Labourer i*
worthy of his Hire. How then is it tha
any ſhould ſeek ways, and excuſes t
avoid their Duty herein to their Spi
tual Harveſt Men? we muſt tell yo
again, tis Jeſus Chriſt who ſaith tis th
due, and that they are worthy of i
and He hath Ordained that they ſhou
have it; ſo that you cannot with ho
it from them withont Sin, nay ſuch
Sin that is not only againſt the La
and Light of Nature, but the expre
Law of Jeſus Chriſt: And we muſt t
you, That if the keeping back, or d
frauding the Hire of your Labourer
wh

who have Reaped down your Corn Fields, be so great an Evil, that their Cry enters into the Ears of the Lord of Sabbaths, and doth provoke and stir up the justice of God to a severe Vengeance, for their daring Boldness and cruel Oppression of the poor: What think you will be the Effects of the Cry of Christs painful Spiritual Harvest-men, who Labour to gather in his Divine Corn, should you withhold from them their just Right upon this Account; by which means they may be exposed, especially some of them, to Heart Disquieting, and Soul Afflicting Snares in the World, and their poor Families want such things as are necessary for them, when it is in the power of the Peoples hands plentifully to supply them: We must in discharge of our Duty at this time be plain with every Man, that we may deliver our own Souls and theirs too, from so great a Sin as such an neglect as that is does appear to us to be, and will to all, if seriously Consider'd, and laid to Heart.

Ob-

Object. *May be some will Object our Ministers do not need it, nor desire it of us they can live without it.*

Answ. So perhaps some *of your Harvest-men that Reap down your Fields* may be well to pass in the World and can live without their Hire and Just due *&c.* Yet will that be a good Plea (think you) to seek ways or means to with-hold their wages from them? So, and in like manner say we the Ability of your pastors in respect of the things of the World, doth not excuse you from the discharge of your Duty to them, according to the Just Law of God, and Equitableness of the Case. Yet certainly they (if of *Paul's* Spirit) will refuse to receive any thing lest it should lessen their esteem in their Ministry; tis left to their Liberty, they may chuse whether they will receive it or not: But though they may dispence with their Right if they please, as *Paul* did sometimes through

his great Zeal and Love to the Gospel; yet cannot you dispence with your Duty, you have no Warrant so to do: Yet we can't but greatly commend those Pastors of the Churches, who can and do without receiving any thing, serve Christ and his People, and resolve (being Blessed with the good things of the world) not to make the Gospel Chargeable, or a Burden to any; but yet we would have you sensible of your Duty, and look upon your selves to be Debtors to them, and esteem of them the more: But do these Pastors who are Rich, Able, and Willing to serve the Churches for nothing, sequester or give themselves up to the Work of the Ministry, and faithfully discharge that Trust, as another who is taken off of Secular Employment? But may be, though they are like other *Labourers*, yet if they did receive it from you, they could Distribute it to the Needy, or to help other poor Ministers who serve other Churches, whose Poverty may

be such, that they cannot allow a suff
cient Maintenance to their Pastor
And therefore whether it may b
necessary for you to with hold it fro
them, or for them to refuse it, is wort
Consideration.

Sixthly. But to proceed. (*Since w
are pleading the Case in point of Equi
and just Right, let it be Considered:*) *W
do not chuse such Men to be your Pasto
or Ministers, who are of the lowest of t
People*; but such as may be allowed t
have a share of Parts, Common Pr
dence, and Abilitys for Business wit
other Persons: and some of them coul
manage Trades, or fall into other Im
ployments, and get Estates as well a
you, if they were not Devoted to
better Service: And must (as one obser
eth) they needs be devoted to Necessitie
and Miseries, in the same Hour th
they enter upon the Ministry. Th
ought not to be; GOD hath Ordered
the Case otherwise in his VViscom
Certainly (all will Confess) tis th

Duty

Duty of a Minister, as well as other Men to provide for his Family, as much as lies in him; or take Care of his VVife and Children that they may not be exposed to a Thousand Miseries and Temptations when he is gone: For though a Covetous raking Temper, worse becomes a Minister of all Men in the VVorld (yet as the Author before cited Noteth) we greatly mistake our selves to think he must diveest himself of that due Affection of an Husband to his VVife, or of a Father toward his Children; or that those Fruits thereof which are Justly esteemed Commendable in others, should be thought in him to be a Faule And is it not sad (Judge you) That they must be constrained to one of these *Dilemma's*? *i. e.* Either to neglect the full and Faithfull Discharge of their Duty to Christ and his Church, or else Neglect their poor Families by fulfilling their Ministry, and doing the work of Pastors, according to the Nature of that Sacred Office. But as

to

to him who is poor (and must get his Bread before he Eats it) who thinks he can Discharge both these Duties well enough, 'tis to be feared he does never a one of them as he ought. Moreover, 'tis good for him to consider the reason of that Law of the ever Blessed God, who hath otherwise Ordained. Yet let every Servant of Christ use his own Freedom, and act and do, as he thinks may most promote the Glory of God, and Good of the Church, and the Increase thereof; so that he may give a good account of himself in the Day of Christ.

Seventhly, *The Lord hath not left me To argue this only from general Principles of Reason, and common Equity, but to put the Matter beyond dispute* (as we have already shewed) hath subjoyned *His express Command.* And may not *in the next place, that Provision which God was pleased to make for his Ministers in the time of the Law,* be of great use to us, and full of Instruction upon this account? Nay, and ought we not to

con-

consider it, sith the Apostle argueth 1. *Cor* 9. 13. for a Gospel Maintenance from thence. *Do ye not know, that they which Minister about Holy things, live of the Things of the Temple; and they which serve at the Altar, are partakers with the Altar?* It appears this is a Duty still; and tho' the mode or manner of the Maintenance of the Ministers of God under the Law, was quite different to this under the Gospel, yet the reason and equitableness of the thing abides: Ministers were then provided for by the Lord; so he has ordered they should Live comfortably now under the Gospel. We find God did then no sooner separate the *Levites* to the Service of the Sanctuary, but he by Law provided for their Subsistence: And though they were but one Tribe in Twelve, yet the *Tenth* of the Increase of the whole Land was given to them, besides the first Fruits and Offerings, and diverse other Advantages; so that their Lot and Portion might equal, yea exceed

that

that of their Brethrens. This indeed is Abrogated; Gospel Ministers have no Divine Right to the *Tenths* of men's Increase; but the Moral Equity we say does not cease; nor can it be thought to be any Burden to provide a comfortable Livelyhood for our Ministers, were but our Senses rightly exercised to discern how Good and Gracious God appears to us under the Gospel Dispensation, in easing our People from those vast and great Expence and Charges which the Lord's People were required to be at under the Law: For we shall soon perceive if we consider, that the charge of the Worship of God, and the Ministry &c. now is comparitively little or nothing, to what there was under that Dispensation; though Men did endeavour now to come up to their duty for as one observes, he thought he could make it appear, *That the Fifth Part of their Estates was Yearly to be Spent in Things relating to Temple Service.* And we know not but he might say right

ght: And yet we cannot be unſenſi-
le of the excellency of the Goſpel
Miniſtry, above the Miniſtry, of the
Law; And what great Bleſſings and
Priviledges upon many Accounts we
ave above them? One would think
heſe things were enough to ſtir up all
Faithful Chriſtians to leave their Diſ-
udings, and heartily with a cheerful
ind be ready to contribute towards
he defraying the moderate Charge of
Goſpel Miniſtry, in ſuch a manner
s may give Reputation to our Sacred
Profeſſion; certainly the Labourer is
ill worthy of his Hire; and every one
ill ſay, not leſs worthy becauſe he
abours under the Goſpel, than they
ho Laboured under the Law.

Eighthly, *An Elder, or a Paſtor of a Church, is under a ſpecial Charge to Uſe Hoſpitality, and to let himſelf be a Pattern of Charity, and other good Works,* that ſo he may the better adorn his Profeſſion. This is his Duty, and if he fails herein, he loſes ſome part of thoſe moſt excellent Virtues in which he ought to ſhine:

shine: but if he be Poor, and left
the thorny cares of this World, and
Church not administring so to him,
to put him into a Capacity to answ
this requirement of the Gospel, whe
will the fault and blame lie? Therefor
since he ought to be a patern of Hos
tality and Charity; we argue, 'tis dou
less the indispensible Duty of the Pe
ple to whom he *Ministers*, to be conc
ned to the uttermost of their Abiliti
to make him capable of giving Proof
this Grace, by the Exercise of it as the
may be Occasion.

Ninthly, *We also argue for this Du
from the Consideration of the Honourab
ness of it, when 'tis faithfully discharg*
it being one of those things, which
Honest, Just, Pure, Lovely, and of g
Report, there is both *Vertue* and *Pra
attends it, Phil.* 4. 8. First of all, Ho
can *Men* think you are the People y
profess your selves to be, *viz.* Such w
endeavour to Walk Blamelessly,
observing all the Ordinances a
Commandments of the Lord Je
whi

whilſt you neglect this ſo plain and undeniable an Inſtitution, even ſuch a one, that 'tis expreſly ſaid, *So God hath Ordained it*, &c. VVhy are you ſo Zealous for ſome other Precepts and Remiſs here? Doth not the ſame God who commandeth you to Repent, to Believe, and to be Baptiz'd, and to Love one another; command you alſo to Communicate to your Miniſters in all good things? How is it then? that any can be ſo partial in the Law of Jeſus Chriſt.

2. This will in a great meaſure deliver you from that reproach of Covetouſneſs: What can any People think ſhould be the cauſe why Chriſtians ſhould ſuffer their Miniſters to want what is neceſſary for them, when they themſelves are ſo full? Unleſs it be from the Spirit of this World; which is a Sin too often laid at the doors of the Profeſſors of this Age: Would to God there was no cauſe or ground for it.

3. Hereby the People will also ra... the Reputation and Honour of the... Ministry, and shew their great estee... of them, which well agrees with t... Exhortation of the Apostle; *Let t... Elders that Rule well be accounted w... thy of double Honour, especially they w... Labour in the Word and Doctrine. F... the Scripture saith, Thou shalt not Mu... the Mouth of the Oxe that treadeth ... the Corn: For the Labourer is worthy ... his Reward.* 1 Tim. 17.18.

By double Honour here is mea... as some conclude, *Reverence or H... nourable Esteem* for Christ's, Sa... whose Ambassadors they are said ... be, and so represent His Most Sac... Majesty.

2. *Maintenance.* And 'tis evid... this cannot be excluded in this pla... considering the Connexion of ... Words following; for the Script... saith, *Thou shalt not muzzle the ... that Treadeth out the Corn, and ... Labourer is worthy of his Reward.* T... Verse, saith our *Annotators*, make...

vident, *That Maintenance is part of the double Honour that is due to such as Labour in the Word and Doctrine.* This hen must be granted it tends to the Honour of Christ's Ministers; but 'tis evident to all, that those Persons, let hem be of what Perswasion soever, if hey should leave their Ministers to he wide World to shift for themselves, and though Poor, take no care of them; instead of honouring of them, hey would cast a slight and contempt upon them: and hence 'tis that others lso for their following of some Trades, do lay them under great reproach, which the Churches to whom hey belong, if able, might and ought o deliver them from. We are perwaded there are some rich Members n most Congregations, that would ot indure that any of their near Reations should fall under such, or the ike Circumstances, or be exposed to uch Inconveniencies, because of the dishonour they Judge it would be to hem; People knowing they are

Wealthy and Great in the World, an
able to do considerable for such ne
Kindred, or else all would say the
have no favour nor esteem for them
And shall Men shew greater favou
and respect to their Carnal Relation
than to Christ's Ambassadors? Th
surely ought not to be.

Tenthly, Further to Evince th
great Duty, *It may not be amiss to co
sider of other great Inconveniences that
follow the neglect of it.* There are sou
Ministers in the Churches who we
brought up to Learning, and who a
utterly uncapable to follow Secul
Trades and Callings: now if Pro
sion be not made for these Me
What will become of them? How
it possible they and their Famil
should Live? Besides, What Inco
ragement is here given to others wh
are Young, whom God hath Gra
ously indowed with considerable Gif
and are willing to give up themsel
to the Ministry? And for their bet
Accomplishment endeavour after
Know

Knowledg of the Tongues, &c. which we all confeſs is very good and ſerviceable, though not of abſolute neceſſity in a Miniſter: Who will apply himſelf (we ſay) to gather, and lay up thoſe ſtores of ſolid Learning, which oft-times in the Defence of the Truth againſt Oppoſers, has been found very profitable, when he can expect nothing but Poverty and Diſtreſs thereby: Nay furthermore, may not this neglect quite deter any Godly Young Men to exerciſe their Gifts, in order to ſerve the Churches in after times, when Death ſhall call away thoſe Labourers the Churches have now amongſt them, ſhould they ſee the preſent Miniſtry ſlighted, and not provided for: Or what ground have we to expect a Bleſſing by the Providence of God, to attend the Churches in reſpect of an Able and Honourable Miniſtry in time to come, when His great Ordinance is ſlighted and neglected, which He in Wiſdom hath Ordained for an Encouragement

upon this very account. In his ow
Way we may look for a Blessing, b
not out of it.

Nay to be plain with you, Ha
not some in a few Years last past see
to their great trouble and grief, ho
this neglect and ommission of Du
hath laid (divers hopeful young Me
who were indued with excellent Gif
for the Ministry) under great Tem
tations, even so far as to refuse utter
the exercise of their Gifts to the Pro
and Edification of the Churches; lea
in process of time they should be c
led forth to a Pastoral Charge, a
thereby be exposed to Snares and P
verty in the World; as perhaps so
poor Ministers and Pastors have bee
and may be daily still are; especial
they considering and laying to Hea
the Care and Charge their Paren
have been at with them, in puttin
them forth to good Trades and C
lings, whereby they knew with t
Blessing of God they might (if th
gave themselves up with a due and
cessar

eſſary Diligence aud Induſtry to fol-
ow thoſe Trades) live well in the
World, and ſufficiently provide for
hemſelves (and their Wives and
Children, if they ſaw good to Marry)
after-times? And by this very means
he Churches (may be to their great
oſs and detriment) have been depri-
ed of thoſe great helps which a faith-
ul diſcharge of Duty to the preſent
iniſtry, may prevent for time to
ome. Alſo, do we not ſee at this
ery time what a ſad paſs ſome Con-
regations are come to already, for
ant of uſeful helps in the Miniſtry,
oth in City and Country; ſome Pa-
ors (nay many of them) being grown
ery Ancient, and almoſt become un-
erviceable, and not like to continue
ong: And though the Harveſt is great,
et O! how few are the Labourers a-
ongſt us, and fewer they are like to
e, if care be not taken in the diſ-
harge of this indiſpenſible Duty to
e preſent Miniſtry: Nor is it a
range thing that Godly Men ſhould

fall under such a Temptation which we before mentioned, considering this great Evil and neglect of Duty herein: Since we find of Old in the *Holy Scripture* the very same Snare and Temptation many of the Priests and Ministers of the Lord fell under. Pray read and carefully consider *Nehemiah* 13. 8, 9. especially the 10 Verse. *And I perceived that the Portions of the Levites had not been given them; For the Levites and the Singers that did the Work, were Fled every one to his Field.* Now 'tis evident that through the like Evil and Neglect of the People to the Levites and Ministers of God, in not giving them that due allowanee or maintenance God had Ordained for them, they left their work and service every one of them, and betook themselves to secular Employments, *viz.* to labour in the Fields and manure their Land, or gather in their Corn, which according to the *Law* others were to do for them. Nor did *good Nehemiah* (as we can find) reprove or blame the *Le-*

vites

vites for ſo doing: Nor indeed, what reaſon was there he ſhould? conſidering 'tis a Moral Duty for every Man to provide for himſelf and Family; and he that does not do it, the Apoſtle ſhews *is worſe than an Infidel, and hath denyed the Faith.* But he contended ſharply with the People, eſpecially with the Rulers; ſaying, *Why is the Houſe of God forſaken?* That is, the Work of the Houſe of the Lord. *And he gathered them together, and ſet them in their place.* verſe 11. They had not only injured the *Levites*, as our *Annotators* obſerve upon the place, in withholding their Dues, but alſo occaſioned the neglect of GOD's Houſe and Service, *&c.* *And he gathered them together*: That is, ſay they, from their ſeveral Poſſeſſions in the Country, in which they were diſperſed, and reſtored them to the Exerciſe of their Office. And *Then*, ſaith the Text, *brought all* Judah *the Tithe of the Corn, and the new Wine, and the Oyl unto the Treaſuries.* Verſe 12. We cannot

slightly pass by this matter, for the Evil and Danger of the Sin of the Churches upon this account, doth as palpably appear in this Case, as in any we have mentioned. How can we expect in ordinary way to have an Able *Ministry* raised up; or those who are now imployed in the Work of the Gospel carry on that Work, to the Honour of GOD, Comfort of His People, and to the Credit of our Sacred Religion, if a Gospel Incouragement be not given them? True, we may perhaps have Preachers; some may be willing to Exercise their Gifts, but is it fit think you, to call such to Preach publickly, who have scarcely one Hours time to prepare themselves for the Work; or may be have not meet and proper Indowments or Qualifications for that Holy and Sublime Service. What is it (Judge you) that causes the Ministry to be slighted and neglected in some places, but the want of such a *Ministry* that may honourably carry it on? And who shall we blame?

What

What would you have poor men to do, that have (may be) no time to ſpare to give themſelves up to the Study of the Scriptures, nor no uſeful Books and proper helps to improve and aſſiſt them in their Study: or if they have, yet their circumſtances in the World will not afford them ſo much leiſure from their worldly Buſineſs, to read and meditate upon the Word, ſo as well to digeſt what they have to deliver to the People. Come, think and ſay what you pleaſe; 'tis not without diligent and continued Study, that the deep things of God can be ſearched out, and ſo propoſed, as to inrich the minds of people with clear and ſolid Knowledge: He that is not indowed with the clear Light and Underſtanding of Divine Truths, or the myſtery of the Goſpel himſelf, How can he Feed others as they ought to be Fed with the Knowledg of thoſe Sublime and Soul-inriching *Myſteries*? A little Knowledg and Study 'tis true (as one obſerves) may furniſh a man with ſuch

such a Discourse, as may please some weak Christians that Judg of a Sermon by the loudness of the Voice and affectionate Sentences, or can fancy themselves to be Fed with good Doctrine, when perhaps 'tis but with the Ashes of Jingling Words and cadency of Terms. But alas! (saith he) the seeming warmth of Affection that is stirred up by such means, is as short Liv'd as a Land Flood that hath no Spring to Feed it. He that will do the Souls of his people good, and approve himself a Pastor after God's own Heart, must endeavour to Feed them with Knowledg and Understanding, that the people may learn and come to understand those things which were hid, and not opened or known to them before; and so strive to maintain a constant Zeal and Affection in them, by well informing their Judgments, and such an opening of the mind of God from the Scriptures, as may command their Consciences. And this is not to be expected,

but

ut from him that Labours in his Stu-
y, as well as in the Pulpit: But
faith he) miſtake me not; we know
he ſucceſs and fruit of all Studies and
Labours of men that preach the Goſ-
el, is from the Grace and Power of
he Holy Ghoſt, but the aſſiſtance of
he Spirit is to be expected by the uſe
of means, and in the way of our Duty.
And now from the whole, this is that
we ſay, 'Tis not to be thought men
can arrive to that degree of Light and
Knowledg in the deep things of God,
and myſtery of Chriſt, ſo as to preach
the Goſpel as they ought, unleſs they
dedicate and give themſelves up by
Prayer and *Meditation* to the dilligent
ſearch and Study of the Word of
GOD, which cannot be done unleſs
ſome time be ſpent, which divers men
cannot ſpare without a due Allowance
for their pains and loſs of time. And
this we ſay too, is nothing leſs nor more
than what God has Ordained and di-
rectly Appointed in this *Matter* in the

New

New Testament, as we have sufficiently proved: But to proceed,

Eleventhly, *The great Duty of the People to contribute towards the publick Worship of God, and the Ministry may be further demonstrated and the Evil and Sin in their neglect of it evinc'd, from the Consideration of that sharp reproof, and severe Judgments of God, brought against, and denounced upon the People of Old*, upon this very account, to *Mal.* 3. 8. *Will a Man rob God? Yet ye have robbed me*: The evil of this People lay in this, *i. e.* In that they did not faithfully bring into his House all those Riches and good Things, which by the Law and Requirement of God they ought to have done, for the carrying on and management of the Service of the Temple, and publick Worship of God; they through Covetousness, or a base Carnal and Self-seeking Spirit, did retain and keep back part of these Tythes and Offerings for their own Use, or to inrich themselves, and did not yield them up to the Use and End

God

God had appointed them: And this the People might do, *i.e.* rob God, *viz.* in with-holding from the Priests of the Lord what was appointed or ordained for them: And also this the Priests might do, whilst they took too much, and more than what was their due Allowance, or take the VVages, and not do the VVork which was appointed for them. However, to keep back, or retain part, or the whole, of what God has ordained and commanded to be brought into his House, for the carrying on, and well Management of his publick VVorship, *The Lord calls it a robbing of him*: And certainly God hath as great Care, and has made as Honourable Provision for the Gospel Church, and his VVorship and Interest now, under this Dispensation, as he had then; and has appointed or ordained that his People bring into his House now, so that nothing may be wanting for the Honourable management and carrying on the VVork of the Gospel, and the Ministration therefore, in any Re-

Reſpect: Nor can this be done without Charge; And if the Lords *People* ſhall ſo ſeek their own Things, as not to concern themſelves for the Intereſt of Chriſt, but retain, or through Covetouſneſs, keep back that which his Church, VVorſhip, and publick Intereſts calls for, and by which means, his bleſſed Intereſt ſhould ſink and languiſh in their Hands, who were intruſted with it; certainly, they will be, and are looked upon, as great robbers of God now, as thoſe were then, of whom the *Prophet* ſpeaks.

Would to God this were conſidered; which of the Nations (as if God ſhould ſay) have robbed their Gods: But bluſh ye *Jews*, for ye have robbed me, and therefore ye are curſed with a curſe; your Sin, your Sacriledg, of which you are guilty hath ſo provoked me, and the curſe ſhall abide upon you, ſo long as ye abide, and continue in this ſinful Courſe; ſtrange that you dare Sin, whilſt I am puniſhing you for this Iniquity (ſo the *Annotators*) will you go on

on in your Sin, whilſt you are under the Judgment and Curſe of your God? *Bring ye all the Tithes into my Store-houſe, that there may be Meat in mine Houſe, and prove me now herewith, ſaith the Lord of Hoſts; If I will not open the Windows of Heaven, and pour you out a Bleſſing that there be not room enough to receive it,* verſ. 10. (Though we do not ſay) God hath brought the like curſe now; yet we fear the Lords People in *England*, both in City and Country, are under juſt Rebuke in retaining that from God, for the Uſe of his Publick Worſhip, Service and Miniſtry, which he Requires and Commands them to bring in, and lay up in his Spiritual Houſe; and hence it is he is provoked, and ſeems to bring a blaſt inſtead of a bleſſing upon us; we fear we have Cauſe to ſay, and cry out with our Apoſtle, *All ſeek their own, and none the things that are Jeſus Chriſts, Phil.* 2.21. Do you think the Service of Gods Houſe can be carryed on without any Charge, or is God leſs careful of his Church and Miniſtry under

der the Gospel, than he was under the Law. The first Church that was planted after the Ascention of Christ, were so Zealous and Piously inclined to the Service of the Gospel, that they seemed to give up all they had for the publick Interest of Christ, and sold their Possessions, which thing you are not required to do; you may keep your own Propriety in your Goods, Lands and Possessions; but yet, nevertheless ought you to consider your ways, and not let the Interest of Christ, and the Gospel to sink under your Hands: *Will you dwell in your Ceiled Houses, and let this House*, i.e. *The Lord's House lye waste?* Especially, considering 'tis the Lord's Time, we are verily perswaded in which he is a going about to build it, and add to the glory of it; What proof have you given, O ye Christians and Members of the Churches! that you love Jesus Christ more than Father or Mother, yea, more than Son and Daughter? Which if you do not, our Saviour saith ye are not worthy of him;

and

and what Demonſtration can we ſee of this thing, whilſt you thus purſue the World, and indeavour to lay up, nay, and daily do part with ſo many Hundred of Pounds, to ſuch a Son, and to ſuch a Daughter; and yet can't ſpare the Twentieth Part thereof for Chriſt his Church and Publick Miniſtry? Our Souls mourn and grieve to ſee what an Earthly and Covetous Spirit is got into the Profeſſors of this Age, and fear that that Zeal is much gone; for the Truth and fervent Love to Chriſt, which was once amongſt thoſe who were his People; does it not appear ſo? Whilſt ſome of the Churches ſeem to be contented with any, nay, the meaneſt Gifts that are amongſt them, provided they can have them without any Charge, rather than they will ſeek out, and indeavour for an Able and Honorable Miniſtry, becauſe of that great expence and coſt they fear then they ſhall be at: As alſo, whilſt Careleſs and mind not what want of Faithful Labourers there may be abroad in other Pla-

ces

ces and Churches, so that they are provided themselves: As likewise, do not give proper and meet Incouragment for the raising up, and continuing of an Able Ministry for the time to come. These things are Lamentable, and great ground of Mourning and bitter Tears: Know ye therefore this, and believe it, that God is offended, and may justly blast you in your Trades, and Worldly Substance, if he hath not already, because you do not lay this Evil to Heart; and that which you think ye save this way, may bring a blast upon all you have; and while you look for much, ye may carry in little, and that which you do gain and bring home, may be put into a Bag with Holes, *Hag.* 1 6. pray Read the 6. *v. Ye looked for much, and lo it came to little, and when ye brought it home, I did blow upon it. Why, saith the Lord of Hosts? Because of mine House that is waste, and ye run every Man to his own House.* Many Persons we have amongst us, meet daily with great Disappointments, Losses, and mani-

manifold Afflictions, diverſe manner of ways, and wonder at it, and are troubled at the Thoughts; but we fear do not lay to Heart, nor conſider from whence it is, nor the chief Cauſe thereof; which poſſibly may be, becauſe you have not diſcharged your Duty to Chriſt, for the promoting of his bleſſed Goſpel, and Intereſt in the World; but have ſhewed much more Love to, and Care of your own Houſes, and Concerns than for the Houſe and Church of God: God may ſay of you, O ye Profeſſors! you have toiled and been at great Coſt and Labour; and have expected, hoped, and promiſed your ſelves great Increaſe; but you have clearly diſcerned, and were ſenſible that it anſwered not your Expectation, much of it dwindled into very little; you were looſers, and went backward ſtill, which you have not regarded nor laid to Heart; but have let my Houſe lie as it were waſte; nothing was too much in your Eyes to lay out on your own Houſes and Buildings, to Adorn

and

and Beautifie them; nor did you grudge to provide Sumptuous Provision and Apparel for your Selves, and for your Sons, and Daughters: Nay, have idly and in superfluities expended much Treasure to gratifie your Lust, and yet have let my poor Children and Faithful Ministers want such things that were Necessary for them, and not been concerned to encourage an able and painful Ministry, that the perishing Souls of Sinners up and down in the Nation might have the Bread of Life; and from hence is it that your Trades fail, and your Labours bring in but little increase. But if once you reform your doings, and shew your Zeal for the Gospel and Love to me, and act as become a People professing my Name; you shall see you shall not be losers by it: for *I will open the Windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it*: Nay, saith he, *Prove me now if I do not do it.*

We conclude, the Judgment on the one hand for such a great Evil and neg-

lect

lect of Duty herein, and Mercies and Bleſſings promiſed on the other hand, may be a great Argument to provoke you to a Faithful Diſcharge of thoſe Obligations that lye upon you in this matter. If you have a Deſire to be bleſt in your Bodies, Souls, and Eſtates, take Care of God's Houſe, and bring in your Stores, that there may be Proviſion for his Poor, and for his Miniſters. But if you neglect this Duty, and perſue the World, and prefer your own Houſes and Things above thoſe great Things of God and his Goſpel, you may look for a blaſt.

Twelfthly, *Conſider the Zeal of the Heathen of Old, and that of the Antichriſtian Party of latter Times*; the former ſpared no Coſt nor Pains to Beautify and Garniſh their Idols, *they laviſh Gold out of the Bag*, &c. *Iſa.* 46. They took it by handfuls as it were, and never told it, as ſome conceive, not mattering what Coſt or Charge they were at; ſith it was for the Adorning of their Gods: *The Goldſmith ſpreadeth it over*

with

with Gold, and casteth Silver Chains. Isa. 40. 19. *He is* (saith the Prophet) *so impoverish'd that he hath no Oblation,* that he can hardly procure Money sufficient to buy the meanest Sacrifice for his Gods; he is so Zealous for his Idols that he will one way or another find Money to procure the choicest Materials, saith the Annotators, and get the help of the best Artist to make it, &c. Did they shew such Zeal for, and Love to them who were no Gods: And shall not such be ashamed and blush, who have been so niggerly and sparing to help on the Service and Worship of the True and Living God? They would have the *best Artist,* and most *Curious Workman* to do their Business, though they impoverished themselves; but some of you, we fear, can be contented with *very unskilful Men,* to carry on the Work of the God of Heaven, rather than be at the Charge to distribute of your Treasure for the better Improvement of them which you imploy, or to procure such who you have

not

not amongst your selves; and as for the *Papists*, you cannot be Ignorant what vast Treasure they have from time to time freely bestowed on their Church, and large Revenues appointed for their Priests, *&c.* and have they not commonly when they come to dye, besides all this, left large Legacies for Spiritual Uses, as they call them, and all to carry on their filthy Idolatry. But how little hast thou, O Professor parted with to this day, for the upholding the Church of God, and carrying on the Ministration of the Gospel of Jesus Christ? Thou hast not shewed that Zeal for the True God, which some have shewed for a False One: Nor that Care of, and Love to the True Worship of God, which others have shewed for Idolatry: May not these Carnal and Antichristian Heathens one Day rise up in Judgment against you?

Obj. *But may be you will Object and say, 'tis no marvel the Papists give so*

plentifully, because they think to merit Heaven thereby.

Answ. What then? Will not you do as much for the Honour of God, and to promote his Interest in the World, as thou wilt do for the Salvation of thine own Soul? If thou hast Eternal Life meerly of Grace, or through the Favour and Mercy of God, and Merits of Jesus Christ? How much the more should this lay thee under an Obligation to be Bountiful and Liberal, to further and carry on, and promote the Gospel, and the Glory of God in the World? or have you a mind to betray your own Sincerity? Doth not Grace teach you better Doctrine, even to prefer the Honour of God, above whatsoever is dear to you on Earth.

Thirteenthly, This will render your Ministers inexcusable, if they do not faithfully discharge their Duties in every Respect, to God and his People; we mean, when you discharge your Duties to them, according to the Law

of Christ, and Rule of Justice and Righteousness: What will they have to say, to excuse their Remissness and Omissions in a painful studying Mediation, and preaching the VVord, and in visiting the Flock, when you have freed them from all manner of worldly Snares and Incumbrances, and comfortably provided for them all good Things? But on the contrary, if they come forth unprepared, and feed you with Food that hath little Soul Nourishment in it: How can you blame them? for if they never go about all the Year to know the State of the Flock as their Duty is, have they not a ready Answer and Excuse? *i. e.* VVhat shall become of our poor Families? VVhat can you say to them? Can you excuse them from indispensible Duties? And say we will be contented with what Service you are able to do, and all to save your Purses: the Lord open your Understandings, and shew you the great Evil there is in this neglect, in not complying with the VVill of God,

in communicating all good Things to them, who Preach the Gospel to you. And is it not from hence there is such a complaint in some parts of the Country, for want of the *saving Food of God's Word*? We hear daily what a vast blessing those Elders and Ministers are of to the People whereabouts they live, who are provided for by the Churches, over what others be who are not taken off of their secular Affairs, being not maintained by the People; one Minister may do more than several such do or can do. Besides, when once you come to acquit your selves, as good Christians ought in this Case; with what Comfort may you be able to give up your Account to Christ? And with Joy and much Soul Peace lye down, not only in your Beds; but also in your Graves, when you come to Dye.

Motives to preſs the Duty of the Miniſters Maintenance, with an Anſwer to other Objections.

1. CONſider well, and remember that your Paſtors are the *Miniſters*; nay, the Ambaſſadours of Jeſus Chriſt; ſuch who repreſent his Sacred *Majeſty*, and have his Commiſſion, for what they act and do in his Name, and diſpenee the *Myſteries* of God to you, according to their Duty; therefore the Lord Jeſus will account that done to Himſelf, which is done to his *Miniſters*: *He that receiveth you* (ſaith he) *receiveth me, and he that deſpiſeth you, deſpiſeth me, Mat.* 10. 40. *Luke* 10. 16. If the Name and Authority of Chriſt will beget an aw in you,

or his *M*atchless and Unspeakable Love Influence your Souls; there is no doubt but his word will abide upon you, and cause you to discharge the Duty we have pressed upon your Spirits. If you acknowledge a Religious Respect and Reverence due to the Son of God, exercise it in a humble Obedience to his word; and if you Love him and value his Gospel, treat not his Ministers in an unworthy manner: Have you not called them off from other Business? And are they not your Servants? And is not from thence a Gospel Maintenance due to them from you, as is the wages of your other Servants? Tho we fear some give more to the meanest Servants in their House, than they to give to the Ministers of Christ.

2. 'Tis evident, they have a great Charge committed to their Trust, *they watch for your Souls, as they who must give an account*, Heb. 13. 17. And therefore you ought to consider them, and pity them, and endeavour to assist them, and put them into the best Capacity

pacity you are able to do, that they may make full proof of their Miniſtry, and *be free from the Blood of all Men*; 'tis the Buſineſs of your own Salvation, and concern of your precious and immortal Souls, that your Miniſters are imployed in; and therefore 'tis much more your own Intereſt than his, and from hence ought to make Conſcience of your Duty; for if they can't *give their account with Joy, that will not be profitable for you*: And how can they give an acccount of Joy concerning you, when you have neglected one great and indiſpenſible Duty, by which means they were rendred unable to perform their VVork, as became them? Nor can indeed the Miniſtry ever be effectual to your Souls, if you be not ſincere in Obedience under it: Beſides, as one obſerves, will you be leſs Careful for your Souls, and their Eternal wellfare, than for your Bodies, and the Comforts of a Temporal Life? Can you be content to lay out your Strength and Subſtance

to provide for these, and neglect the other? Is it not sad, saith one to consider, *How many there are among Professors, that live in this World, as if there were no Truth in the report of that which is to come, and have the meanest esteem of the most necessary means of Salvation?* viz. *The Word and Ordinances of Christ, and a Gospel Ministry; some can expend perhaps an hundred Pounds* per Annum, *more or less, for Ornaments or Delights to Adorn a frail Carcase, but will grudg half so much for the poor Saints, or to the support of the Worship of the Gospel, and his sinking Interest.*

3. Consider how many Temptations and Soul discouraging VVeaknesses your Ministers lye under continually, both from within and without, if sensible of the greatness of their VVork, and of their own insufficiency: You know not their Fears, their Cares, their Tears, and how hard they are put to it to keep up in their VVork, finding such strong Oppositions made against them by the Enemy, continually, so that

that you had need to Strengthen, Comfort, and Incourage them, as much as you can; and not to add to their Sorrow, and make them ſerve you in wants and neceſſities.

4. We might tell you alſo what the Apoſtle ſays in reſpect of his Liberty as a Miniſter, in forbearing to Work at all: Will any of you ſay your Miniſters muſt labour and provide for themſelves, when God hath Ordained the contrary; and alſo when the Apoſtle ſaith, he had power to forbear Working? See 1 *Cor.* 9. 6. *Or I only and* Barnabas, *Have we not power to forbear Working? We certainly* (as well as the reſt of Chriſt's Miniſters) *if we will run out to the utmoſt end of the Line of our Liberty in things, without having regard to your Circumſtances, might forbear Working with our Hands, and expect that thoſe among whom we Labour ſhould maintain us.* So the *Annotators* render it. Now, you would think this a hard thing, ſhould any of your Paſtors make uſe

of their Liberty; yet if they should do it, provided they were Faithful in their Work and Office, knowing also your Ability, we would know whether any of you could charge them with Sin, as we know you may and ought other Persons, who work not and though the Apostle did sometimes Work, it was of choice, and to prevent the glorying of those false Apostles, and for some other Reasons, which upon special Circumstances for that time he mentioneth, and yet he accounts it amongst his Afflictions.

Quest. *Ought a Pastor or Minister to make Terms with the Church about his Maintenance, before he take the Charge of them?*

Answ. We assert for no such thing, he is to take the Charge freely, and of a ready Mind: But we say there is as indispensable a Duty lies upon the People to provide Carnal or Temporal good Things for him, as there lies upon him to provide Spiritual good Things

Things for them, and to give him Grounds to Believe they will be Faithful to Christ and to him, in their duty upon that account.

Quest. *But what shall that Church do, who are not able to allow a sufficient Maintenance to their Pastor?*

Answ. We have a Three-fold Answer to this Question.

First, If through the Poverty of the Church they cannot provide for their Minister, they may make their Case and Circumstance known to other Sister Churches, and desire their Aid and Assistance herein; but if they can have none, and the Church do their Duty to the utmost themselves, and yet they are not able to supply his Necessities, then he must be contented to suffer with the Church. But

2. If God Bless a Congregation with a plentiful Portion of this Worlds Good, it is their Duty to make their Ministers a Party with them in their

Flour.

Flourishing Condition (and as a late Author saith) *Considering the Place and Imployment he is in, and the Service he attends, it would be extreamly unworthy to think they have done enough, if but pressing Necessities be answered; whilst they themselves abound in Superfluities.* But if the Congregation be poor, and there is no helps to be had, then their Minister must and ought to be content to be poor with them; yea, rejoyce to approve himself a Minister of Christ, (as *Paul* did) by Hunger and Nakedness, if the Providence of God call him thereto; but whilst it is in the power of their Hands to provide better for him, God expects it from them; and let none deceive themselves, GOD *is not mocked*, nor will he suffer his Commands to be slighted and evaded, without rendring a just rebuke to the Offender, *For whatsoever a Man Soweth that shall he Reap.* Yet necessity is laid upon Christ's Ministers, and woe be to them if they Preach not the Gospel.

3. It

3. It may deſerve our moſt mature Conſideration, whether a People may ſafely conſtitute themſelves into a Church State, when not able to provide for a Miniſtry, eſpecially as the Caſe may be circumſtanced; for poſſibly they might very well joyn themſelves to another Congregation near unto them, and be a great help to ſuch a Church, being Imbodied with them. And this we do ſay, For a People to put themſelves into a Church State, is one of the moſt weightieſt Things in the World, and ought with as great Care and Conſideration to be done; we concluding in ſome places where there are many Churches near to each other, it would be far better for ſome of thoſe ſmall and inſufficient Societies to unite themſelves to ſome other Congregation; and by that means the weight of thoſe Indiſpencible Duties and Obligations that are incumbent on them, would with much more eaſe be borne and anſwered, to the Honour of Chriſt, Reputation of the Goſ-

pel,

pel, and their own Edification: Moreover, if all Christians ought to consider whether they may or ought to put themselves into a Church State, except they have Persons fitly qualified and furnished with Gifts and Graces for the Ministry; which if they may not safely do, then by the same parity of reason ought they to consider whether they may proceed therein, if they know their own Insufficiency in respect of their making a Gospel Provision for their Maintenance, unless they live remote from any other Church, and so necessity put them upon their so doing.

Obj. *But is not this to build, that which you your selves have destroyed, viz. Have you not disclaimed against such who Preach for Hire?*

Answ. We never went about we hope to destroy any Institution or Ordinance of Jesus Christ, as the Ministers Maintenance is, as has sufficiently

endly been proved. But for Men to Preach for Hire, to make that their End, we mean in Preaching the Gospel, we still utterly disclaim any such Practice, and say 'tis a low, carnal, and base End and Design, and unworthy of any Christian Man.

2. We have always disowned, or do disclaim against *Tythes* or the *Tenths* of Mens Increase, declaring that *they* are not the right of any Gospel Ministers by the *Law of Jesus Christ*, or the due of the Ministers of the *New Testament*, by the appointment of the Lord Jesus; being only a *Mosaical Rite*, and that Law to be Abrogated, as *Aarons* Priesthood is.

3. We have always disowned and declared against such Ministers, who use to strive to compell Men by outward force to Pay them what they call their dues, it looking so much like an Antichristian Spirit and Practice, and not agreeable to the Gospel of Jesus Christ; were Love to Christ, and the sence of Duty, we find ought to be

the

the only prevailing Argument to excite and provoke every Man to his Duty in this great Case. Moreover you must take heed you are not prejudiced against your Dutys from mistaken and false Conclusions; because some will not Preach unless you put into their Mouths, and so make a meer Trade of Preaching. Will you not answer the requirement of God to those who are the Faithful Ministers of his Word? Because some will not relieve their Poor, unless they are forced to do it, Will you disown your Duty to the poor Saints, and not relieve them, but Object and say, 'tis too much like the National practice? Or, do you not like *Preaching* after that manner, *i. e.* with a Text, Doctrine, Reasons, and Application; because such, and such do so, whom you disown, and cannot have Communion with. Let all such weak *Objections* be avoided, and mentioned no more for ever.

Ob-

Object. *You have we fear ever done it; for though we do belive 'tis the duty of the Churches to allow to their Pastors a comfortable Maintenance, who are low in the World, and so exposed to the distracting Cares of this Life, and thereby hindred in the discharge of their Duty in the Ministry. Yet for rich Men who need it not, to have an allowance, we see no reason for that.*

Answ. We Answer, It is not an act of Charity (to Ministers that are poor) we plead for, But we have proved it is an Ordinance of God, he hath been pleased *to Ordain, that those who Preach the Gospel should live of the Gospel:* 'Tis their due as they are *Christs* Ministers; He is their Portion now, as well as formerly under the Law, and have therefore as much right to it, as you have to your Inheritance; and from hence he willed them when he first sent them out, *to take no Money in their Purses,* &c. And therefore the State

State of such you speak of, can't ex-
empt you from that Ordinance, no
your duty to them; besides, is it fit
ting (think you) that such Minister
who have Estates should waste their
Substance, and injure their Children
in their Faithfulness to Christ in
Preaching the Gospel, and in the ser-
vices of your Souls: For their Work
is such, that it calls for all their time
and uttermost dilligence (in a right
discharge of their Duty therein) and
therefore thereby they are prevented
of Improving what they have, for the
future comfort and advantage of their
Families: Nay, and we have heard
to our great trouble, how some wor-
thy Men, who have Laboured fully to
improve their Ministry (through the
Peoples neglect of their duty to them)
have in process of time sunk in their
Estates, and in Truth have been
brought to a low Condition; for 'tis
rare to see a Pastor of our Churches to
abound in Riches: Tho some (Blessed
be God) may be indifferent well to
pass

pass in the World: now to expose a rich man to Poverty, or to let a poor man shift for himself under wants and necessities, are Evils much of the like nature: and for a prevention of both, God hath ordered it so, that neither of these things should, or ought to be. Therefore this neglect (in short) exposeth Ministers to Temptations (considering the moral Duty that lies upon them, in common with other men to provide for their Families) namely, to content themselves in doing but one part of their Work, *viz.* to Preach a Sermon or two in the Week, *&c.* Now our desires are that they may all be wholly sequestred to the Lord's Work and Service; and not be other ways imploying themselves, when they should be Preaching the Kingdom of God, but to Labour to fulfill their Ministry they have received of the Lord, so that they may have their Accounts to give up with Joy in the Day of Christ.

Obj.

Object. *But our Church is small, and our Pastor can't take up all his time in the Lord's Work.*

Answer. We Answer, If he want work, who will hinder him from following of his secular Business, provided he doth faithfully and fully discharge every part of the duty of his Place and *Function*? But do not the Neighbouring Villages, and places adjacent want the Gospel, having no Bread for their Souls, and this too by reason such Pastors are unconcerned in this matter? and by which means 'tis doubtless that the Glorious Gospel is no more promulgated up and down in dark and blind corners of this Nation, nor the Church increases no more; Besides do not many poor Sinners daily perish hereby for want of Knowledg? Brethren, 'tis not for our selves, but for the Lord, and his sinking Interest that we plead for; it grieves our Souls to hear what cries there are in many parts

of this Kindom for want of Bread, ſome being forc'd, we hear, to go twelve or ſixteen Miles to hear a Sermon; now if Miniſters of Churches made it their whole Buſineſs to Preach the Word, and concern themſelves for the promoting of the Truth, it would not be as it is at this very time; nor can we think it ſhould be otherwiſe, unleſs we had a travelling Miniſtry (which we fear we ſhall hardly find) unleſs Paſtors and Teachers in the reſpective Churches were taken off of all Incumbrances, and ſo give themſelves up to the Miniſtry of the VVord.

God has done great things for us, and hath opened a mighty door, and ſhall not we do ſome great thing for Him? The Caſe, Bleſſed be the Lord, is much altered: You may come now into any Town and none dare forbid you, (if any one will but entertain you) and Preach the Goſpel; And ſhall we not take care to anſwer this Mercy; and do what we can that the poor Blind

VVorld

VVorld may be Inlightened, and brought to the saving Knowledge of Jesus Christ? If the present *Providence* of God be not answered by a due Improvement to his Glory, and the furtherance of the Gospel: VVe may say with *Solomon*, *Why is there a price in the Hand of a Fool, seeing he hath no Heart to it*, Prov. 17. 16. By this time we hope you may more clearly understand us, and what we drive at, and earnestly desire to see accomplished, *viz.* That Ministers may not only bear that Name, but with all Faithfulness do the VVork, they are called to; 'tis not to press our People to Minister to such Preachers who are Idle and Negligent in their Business, whose Hearts and Hands are in the VVorld, and eagerly pursue their own secular Affairs, and matter not what becomes of the Interest of Jesus Christ.

No, 'tis to encourage the Faithful and Labourous Person, who is willing to give himself up to the Lord, in the Discharge of that great Trust com-

mmitted to him, and to Labour in-ed in Christ's Vineyard; it is in truth hame for a Minister to receive the ord's VVages, and not do the Lord's Vork; some there are in the World t do not deserve the Name of Mini-rs they doing the VVork of the ord so deceitfully.

Our Churches also are 'tis like in some laces in the Country but small, and e like to be smaller, if the Ministry not awakened to become more La-ourous: Are there not such in some owns, who are hardly known the Inhabitants to be Ministers at they are so little concerned in Prea-ing, they are better known to be *rmers*, *Yeomen*, and *Tradesman*, then eachers of the Gospel; they are in-gled so in the Affairs of this Life, t they have but little time to mind great Work they are called to: We ould ask some Ministers, whether y could not do much more, Preach mer, and in more Places, and take eater Pains, to promote the Gospel,

and

and gather in Souls to Christ, tha
they do? Certainly they will an
must say, yea, we might; VVhy wha
is the reason of your not doing it?
Ought we not with *Mary* to do wha
we can? VVe conclude, this Omissio
of Duty either arises from the evil o
your own Hearts, or else from the Re
missness and Neglect of the People, in
Respect of their Duty to you. (1.)
It may arise from the Evil in your own
Hearts, in that you have not or do no
espouse the Interest of Jesus Christ
equal with, or above your own: Ca
any be contented in doing a little Ser
vice for Christ, tho his Interest sink
in their Hands; whilst they thrive i
their own concerns, and grow Rich
in the VVorld: Lord, what will be
come of such Ministers in the day o
Judgment? Can they think to loo
Christ in the Face with Comfort, tha
have been such slothful Servants; bu
God forbid there should be an
among us who mind more the
own trifling Affairs, than the gre

VVor

VVork and Buſineſs of their bleſſed Lord and Maſter? Is this *the making full Proof of your Miniſtry you have received of the Lord?* Chriſt's Miniſters are called *Labourers*, but we fear ſome Labour but little, unleſs it be at their own work: ſhould you be as Remiſs in your own Affairs, as poſſibly you are in the Lords, you would find quickly a decay in your Eſtates, and be in a ſinking Condition in the World; which 'tis like, would ſoon ſtartle you, and ſtir you up to greater Care and Induſtry; and ought you not to be as conſiderate in the great concernment of Chriſt, his Goſpel and Churches? We take it not upon us to reprehend any of you but in Love (as fellow Servants may do) to caution you; pray remember, you have the moſt ſacred Intereſt and Matters of Jeſus Chriſt committed to your Truſt; 'tis the greateſt Charge in the World, and you and we muſt be called to an Account, if Souls periſh in their Sins, and *the Watchman gives not*

suitable warning, the Blood of those Sinners God will require at the Watchmans Hands, Zeck. 3. Ministers ought to be the Light of the World, they should shine therefore in Life and Doctrine, to all round about where they live, that the People may know they have a *Noah*, a Preacher of Righteousness amongst them. But

2. This grand fault may arise from the Peoples Remisness of Duty to their Ministers; for hark, do we not hear many worthy and faithful Pastors crying out? Alas Brethren, we are no more in the Lord's Work, no more in Preaching, in Visiting, *&c.* Because our Families would suffer want, and what is necessary for them; we should gladly make the Gospel our whole Business, and not only watch over, and feed our own Flocks, but Preach the Gospel up and down in Towns and Villages, lying near us, if we knew how our Wives and Children might be provided for; for should we neglect that great Moral and indispensible

ſpenſible Duty, how would the Holy Name of God be reproached? Alas, our Souls are bowed down in us, we muſt confeſs, we have daily calls to Preach, in this and that place, where to this day there has hardly been any Meeting; but we are not able to do it, and therefore, we are forc'd to ſend to *London*, that ſome Miniſters might come down into our Parts, to Anſwer that great Call and Cry of Men and Women, for want of the Bread of Life.

This is a hard Caſe indeed, *i. e.* for the Servants of Chriſt to have the due ſenſe of the greatneſs of their work upon their Hearts, but cannot diſcharge it according as they ſee there is a Call and Occaſion, by Reaſon the People neglect their Duty to them: But however, do what you can, and venture out, God will provide for you, and move upon the Hearts of ſuch you Preach the Goſpel to, or ſome other way provide for you: Improve this preſent Liberty, and do not *let*

the Lord's House lie waste: Remember, *Necessity is laid upon you, and wo be to you, if you Preach not the Gospel*, be not Unbelieving, but trust the Providence of God; great things he expecteth from us, who has so gloriously and graciously appeared for us, and for the Land of our Nativity.

Nevertheless, Let none mistake us; we do not say, 'tis unlawful for Preachers to VVork or follow Callings; but as Preaching doth not make VVorking unlawful, neither should any VVorldly Business hinder Preaching, therefore when working with our Hands will further the Gospel, we may VVork; we have a Call so to do (which was once *Paul's* Case) but when working at Trades and Callings does palpably tend to the hinderance of the Promulgation of the Gospel; we must give over such VVorking, and wholly give up our selves to Preaching *&c.* 'Tis but to make an Expediment, if the People should fail you: You know your Liberty, he that Laboured with

his

his Hands, hath by that Example ſet the Conſciences of Miniſters at Liberty, to provide for the Neceſſities of this Life, by other Imployments, when they cannot Live of the Goſpel; but this very thing *Paul* accounted amongſt his Afflictions; and certainly, it muſt needs be a ſore Grief and Exerciſe to any Godly *P*reacher in this Reſpect, *i. e.* when he hears People calling him, one Day to this Town to *P*reach, and another Day to that, and he finds he cannot Anſwer neither of their Calls, through the Neceſſities of his Family; and the truth is, all do readily grant, that no poſitive Duty can Diſcharge a Man from the Obligations of that pure Moral and Univerſal Duty of providing for his Families.

Brethren, you know when the Harveſt proves catching, and the *P*ainful and Laborious Harveſt-men are taken off of their Buſineſs, then they may do a little VVork for themſelves, but when 'tis good Harveſt weather, and the Harveſt is great, and the *L*abourers

but few, they must stick to it and Labour hard.

Even so when the late *Storms of Persecution* were upon us, many of *Christ's Spiritual Harvest-men* were much hindred and taken off of their Work, and did may be imploy themselves otherwise, in their other Affairs (few being willing to open their Doors to them;) but now the Providence of God has opened a great Door for the Gospel, and sent us Blessed Harvest Weather, and the Labourers alas! being also very few, though the Harvest is very great: How ought we to stick to our Business?

There was never certainly such a Call to Ministers to Work for God as there is now; therefore that Servant that will not do his *best* at such an Hour, is like *the Son* (that *Solomon* speaks of) *that Sleeps in Harvest and so causeth Shame.* And as a wise Husband-man will not neglect a fit opportunity of gathering in his Corn, upon presumption of much

much fair Weather to come: So ought not we to loſe the preſent Seaſon for gathering in Souls to Chriſt, not knowing how ſoon Clouds may riſe, and another Storm overtake us, when we cannot Work for God as now we may; and if you have not ſuch Incouragement as you ought to have from the People, yet remember when Night comes, the Lord Jeſus will well reward you for all the pains you take in his Work; yet ſince our Saviour ſaith the Labourer is worthy of his Hire, we can't think any (when they conſider the Matter a little better) will any way obſtruct, or hinder you in your Buſineſs through their neglect of Duty to you.

Object. *But doth not Chriſt tell his Diſciples? As they had freely received, ſo they ſhould freely give.*

Anſw. We Believe this Text is not taken, or underſtood according to the meaning of our Saviour; for it cannot

mean that Christ's Ministers should receive neither Money, Meat, or Clothes, whilst they are imploy'd in his Work and Service, because in the very next Verse he bids them *Provide neither Gold nor Silver, nor Brass in their Purses, nor two Coats, nor Scrip for their Journey*; because he plainly intimates all such things they were worthy of, and might expect them from the People to whom they Preached. Therefore 'tis an horrible abuse put upon the Text, to take the Words in that Sense; as if our Blessed Master should forbid his Servants to receive a Maintenance from the People; for then indeed they might have said, Lord, If we must Preach so freely as not to receive any thing, it behoveth us to provide well for our Journey; but since they were forbid to do so, it is clear that could not be our Saviours meaning: Besides, such a Sence is directly opposite or repugnant to those other Precepts the Lord Jesus hath laid down by his Apostles in the *Epistles*; wherein it is positively

ſtively aſſerted (as you have heard) that *He that is taught in the Word ought to Communicate to him that Teacheth in all good things*, 1 Tim. 5. 18. *And that they who Miniſter at the Altar ſhould partake of the Altar*; *God having Ordained that he that Preaches the Goſpel, ſhould live of the Goſpel*, 1 Cor. 9. 14. Therefore we rather are of the Opinion (in reſpect to this Text) with a late worthy VVriter; *The Doctrine* (ſays he) *they were to Preach, they were Impowered to Confirm with Miracles*; *which* (ſay they) *He gives them a Charge they ſhould Work freely, without receiving any Reward for them*; *that the Miracles might not be uſed to their private Profit, but to the End they were appointed of God, which was the Confirmation of their Doctrine.*

2. It may alſo teach us that Miniſters ought not to make a Bargain with the People, or deſire to know what they ſhall have before they enter on their Work; for he who would approve himſelf a true Miniſter of Je-

sus Christ, o[illegible] not to Preach for Hire or filthy [illegible]icres sake, *i. e.* that ought not to be the thing he aims at; that's a low and base design, but as you know Churches provide and ought to provide for the Poor; yet should any seek to come into your Communion meerly for a Maintenance, you would say he or she that did so, were no better than Hypocrites, and (may say truly) yet that would not free you from communicating to poor Faithful Christians. Even so, if some deceitful and carnal Person should undertake the Work of the Ministry for filthy Lucres sake, and not in Love to Christ, and to promote his Interest and Glory, they, doubtless act contrary to this Precept of Christ. But yet nevertheless, the Church is bound to communicate and allow a comfortable Maintenance to her Faithful Ministers; and as he freely, and of a ready Mind, and for Christ's sake, Preaches the Gospel, and is bound so to do if he will approve himself

Faith-

Faithful; ſo in like manner are the People and Churches of God bound freely and of a ready mind to Miniſter to them, if they would ſhew to all they are Faithful Chriſtians, ſuch who have an equal reſpect to all Chriſts Commands and Deſire, to the utmoſt of their Abilities, to further and not hinder the promulgation of the Goſpel in the World.

But by the way it is plain, had it not been the practice of the Goſpel Churches in the Apoſtles time, to allow their Paſtors a Maintenance, what room was there for the Apoſtle to caution any Miniſter or Elder not to undertake the Work for filthy Lucres ſake, but of a ready mind. Moreover, very remarkable is it to conſider how the *Prieſts of God under the Law* were to receive *that Portion Jehovah gave them*: They were not (as Mr. *Ainſworth* noteth) *To receive it after a baſe or ſervile manner, but as Gifts due to the Lord, and to them from him: The* Hebrew Canons (ſaith he) *ſhew the Iſraelite,*

raelites were to give them their Portion with Honour; and it was unlawful for the Priests *or* Levites *to snatch away the Heave-Offering, or the Tithes; yea,* saith he, *if they did but ask their Portion with their Mouth it was unlawful.* Read his Annotation on *Numb.* 18. v. 12. And then on *Deut.* 18. 3. He saith again, *the Priest might not violently take the Gifts, nor ask them with his Mouth, but be received them when they were given him with Honour.*

This may teach us two things. First, that Christ's Servants ought to take heed they shew all true and real Zeal and Love to Christ, when they undertake his Work and Service; and not to shew such a servile and base Spirit as to demand their Portion that God has Ordained for them, but leave it to the free will Offering of the People. Secondly, It may also teach Churches to see they do neither withhold the Ministers Portion from them, nor give it them grudgingly, or in an unbecoming manner, but to hand out

to

to them what they need with due reſpect and honour, they being worthy of it, and are to receive it as their part and portion from God, and as they are His Stewards and Faithful Labourers, by Virtue of a Divine and Holy Law: Nay, and the Lord's People ought to be as careful in diſcharge of this Duty to Chriſt's Miniſters now, as the *Iſraelites* were to the *Levites*; tho' as we have already ſaid, their Portion is not the *Tithes of Mens Increaſe*, nor *the Firſt Fruits*, which Law is Abrogated. Yet ſaith *Reverend Ainſworth*, 'The Equity of that Law remaineth 'perpetually, as the Apoſtle obſerveth, '*Do you not know that they which Miniſter* 'about Holy things, *live of the things of* 'the Temple; *and they that wait at the* 'Altar, *are partakers with the* Altar: '*Even ſo hath the Lord Ordained*, &c. 1. 'Cor. 13. 14. Becauſe the Miniſters 'of God then were injoyned to attend 'on His Service, he would not have 'them cumbred with worldly Affairs,

'leaſt

'leaſt (ſaith he) they ſhould be hind-
'dred from doing their Duties; as it
'is Written, *No Man that Warreth in-*
'*tangleth himſelf with the Affairs of this*
'*Life, that he may pleaſe him who hath*
'*called him to be a Soldier.* 2 Tim. 3. 4.
'From hence God hath ordered it thus
'for them. Moreover, *the Hebrews*
ſay from hence 'twas Levi *was not counted*
meeet to have Inheritance in the Land of
Iſrael, *or Spoils with his Brethren, be-*
cauſe he was ſeparated to Serve the Lord,
and to Inherit him, and to teach his ſtrait
Ways, and his Juſt Judgments unto the
People: therefore was he ſeparated from
the ways of the World; they wage not
War, as the reſt of Iſrael *do, neither do*
they Inherit nor Earn for themſelves with
the Strength of their Bodies, but they are
the Lords Power (or Subſtance) as it is
Written, Deut. 13. 11. Bleſs Lord his
Power; *and the Bleſſed God earneth for*
them, as it is Written Numb. 18. 20. *I*
am thy Part and thine Inheritance. Maim.
Treat. of the Releaſe and Jubilee, c.
13. *f.* 12.

The

The reaſon of the ſame Law, 'tis evident of neceſſity does remain; the Work of Miniſters is great now, and 'tis as Holy and as Honourable as ever, and the neglect of a Faithful diſcharge herein, as great a Sin as it was then; and God's People have as great, nay, greater Benefit and Divine Profit by the Miniſtry of the Goſpel, than thoſe had who lived under the Law; beſides Chriſt's Servants have the ſame need of it: moreover, our People are delivered from other great Burdens and vaſt Charges that the People of *Iſrael* were continually at; and therefore how unjuſt and unreaſonable a thing is it to with-hold a fit and convenient Lively-hood from them. Nay, and we muſt ſay, that which any with-hold from the Servants of God, is the Lord's, and none of theirs; for he lays claim to part of their Subſtance, as that which He has Ordained to his own ſpecial ſervice and uſe of His Faithful Miniſters.

Queſt.

'leaſt (ſaith he) they ſhould be hind-
'dred from doing their Duties; as it
'is Written, *No Man that Warreth in-
'tangleth himſelf with the Affairs of this
'Life, that he may pleaſe him who hath
'called him to be a Soldier.* 2 Tim. 3. 4.
'From hence God hath ordered it thus
'for them. Moreover, *the Hebrews
ſay from hence 'twas* Levi *was not counted
meeet to have Inheritance in the Land of*
Iſrael, *or Spoils with his Brethren, be-
cauſe he was ſeparated to Serve the Lord,
and to Inherit him, and to teach his ſtrait
Ways, and his Juſt Judgments unto the
People: therefore was he ſeparated from
the ways of the World; they wage not
War, as the reſt of* Iſrael *do, neither do
they Inherit nor Earn for themſelves with
the Strength of their Bodies, but they are
the Lords Power (or Subſtance) as it is
Written,* Deut. 13. 11. Bleſs Lord his
Power; *and the Bleſſed God earneth for
them, as it is Written* Numb. 18. 20. *I
am thy Part and thine Inheritance.* Maim.
Treat. of the Releaſe and Jubilee, *c.*
13. *f.* 12.

The

The reaſon of the ſame Law, 'tis evident of neceſſity does remain; the Work of Miniſters is great now, and 'tis as Holy and as Honourable as ever, and the neglect of a Faithful diſcharge herein, as great a Sin as it was then; and God's People have as great, nay, greater Benefit and Divine Profit by the Miniſtry of the Goſpel, than thoſe had who lived under the Law; beſides Chriſt's Servants have the ſame need of it: moreover, our People are delivered from other great Burdens and vaſt Charges that the People of *Iſrael* were continually at; and therefore how unjuſt and unreaſonable a thing is it to with-hold a fit and convenient Lively-hood from them. Nay, and we muſt ſay, that which any with-hold from the Servants of God, is the Lord's, and none of theirs; for he lays claim to part of their Subſtance, as that which He has Ordained to his own ſpecial ſervice and uſe of His Faithful Miniſters.

Queſt.

Quest. *May every one then that Preaches expect an Allowance, though they Preach but now and then.*

Answ. That must be left to the Wisdom and Consideration of the Church; who ought to consider the Persons Circumstances, with the Call he hath to Preach, *&c.* But principally it belongs to those who are set a part to that Work, whose Strength and Time is taken up about the great Affairs of Christ and the Gospel.

Thus we have indeavoured to discharge our Duty as touching this great Work, and have we hope Answered all the material Objections any have to bring, or urge against the Ministers Maintenance: But since we have a little Room we shall add some brief hints further, to shew the great charge and work of a true Gospel Minister,

and

and ſo conclude; that all may ſee how needful a thing it is, that every one take care to diſcharge their Duty in this matter to them, whereby alſo the Juſtneſs and Righteouſneſs of the Law, and appointment of God herein, may yet further appear to all.

The Great and Weighty Work of a True Goſpel Miniſter opened.

THE Nature and Weightineſs of the Work of the Faithful Servant of Chriſt, together with the neceſſity and difficulty of it, we ſhall conſider in its parts in a brief and compendious manner.

Firſt, 'Tis a Holy and a ſublime Office; he is placed in a very high Sphere and

and Station, hence called the Ambassador of Christ; What higher Dignity can be conferred on Man? The greatness of the Prince whose Messengers they are, sets forth their Dignity; they are in Christ's stead Imployed in the great Affairs of His Spiritual Kingdom; and have received Authority from Him, and are also prepared and qualified for this Sacred Work by Him, and indeed therefore ought to be blameless, *as the Stewards of God:* And hence it is that those who are said to receive them, receive Him; and those who despise them, despise Him. O! with what Holy Fear, Dread, and Reverence ought they to enter upon this Work and Office, least they should dishonour their great and glorious Prince and Heavenly Soveraign, whom they represent! Is it not a weighty thing to be made the Mouth of Christ?

2. Nay, and this is not all, they are intrusted with matters of the highest moment in the World, Christ having com-

committed the Management of his Glorious Intereſts, and great concerns he has on Earth into their Hands; they are ſent to treat with poor Sinners about Eternal Matters, even the Eternal Life, or Eternal Death and Damnation of their Precious and Immortal Souls, in and about theſe things Miniſters of the Goſpel are Fellow Workers together with Chriſt. 2. *Cor.* 6. 1. Though but as Inſtruments, ſerving him as the principal Agent, and efficient Cauſe: *He trod the Wine-Preſs of his Fathers Wrath alone*; but in the Application of the purchaſe of Man's Salvation, he admits of Fellow-workers, tho the internal Work be his, *i. e.* the effects of his Spirits upon the Souls of thoſe whoſe Hearts are changed; yet there is a Miniſterial part which lyeth on the faithful Diſcharge of the Miniſter's Duty, which conſiſteth partly in *Exhortations*, *Motives* and *Arguments*, by the Ear conveyed to the Soul; and thus Miniſters may be ſaid to be Workers together with Chriſt, and without him they can do no-

nothing, they are Workers, but they must have Christ Work with them, or they will find that they Labour in Vain.

But is it not think you a high and most sacred Place and Office thus to be imployed? May not every one of us say, who are sufficient for these things, *for we are unto God* (saith the Apostle) *a sweet savour of Christ in them that are saved, and in them that perish*, 2 *Cor.* 2. for that God whom we serve, will not Judge of us, nor reward us according to our Success (as a worthy Author observes) but according to our Faithfulness and Diligence in his Work, we give (as if *Paul* should say) a good savour by our Doctrine unto all, and our Labours are a sweet savour in the Nostrils of God, whatever effects they have upon the Souls of Men; God accepteth of our Labours, as to good Men, to whom we are Instruments of Eternal Life and Salvation; and though others despise the Gospel, and refuse the sweet sound thereof; yet as to them also

alſo, we are a ſweet ſavour in the Noſtrils of God, tho *Iſrael* be not ſaved, ſaith the Prophet, yet I ſhall be glorious; it is not through any neglect in us, as to our duty if any periſh, but from their own Willfulneſs and Rebellious Hearts. *To the one, we are the ſavour of Death unto Death, and to the other, the ſavour of Life unto Life. And who is ſufficient for theſe things.* ver. 16.

As ſweet ſmells, which are to ſome pleaſant and comfortable (ſaith a Worthy Author) yet are to others pernicious and deadly; ſo it is with the ſweet ſavour of the Goſpel; the report which we in all places make of Chriſt, to ſome (through their unbelief, and hardneſs of their Heart, and fondneſs of their Luſts) proveth; but the Savour of *Death unto Death*, hardning their Hearts to their Eternal Ruine and Deſtruction; but to ſuch who (being ordained to Eternal Life; believe our Report, and) imbrace the Goſpel, and live up to the Precepts and Rule thereof; our Preaching proves a Cauſe of Spi-

Spiritual and Eternal Life to which that leadeth; but O how great a work is this! What Man? What Angel, is sufficient for it? O it is a mighty VVork to Preach the Gospel, as we ought to Preach it; it is that by which Faith cometh, *How shall they believe on him, of whom they have not heard? And how shall they hear, without a Preacher? And how shall they Preach, except they are sent?* Rom. 10. 14. *i. e.* Unless they have an extraordinary or ordinary Mission, *i. e.* either from God more immediately (which Call is long since ceased) or else, by the Election of the Church, and Ordination of the Elders, or Presbytery; this is necessary in all Regular Ministers: How else can they duly or profitably in the Name and Authority of Christ, preach the Word of Life? Brethren, (you who are Christ's true Ministers being orderly called to this sacred Work,) your Preaching hath attendency, either to save, or eternally to condemn the Souls of Men; and with what trembling then, ought

ought this Work to be undertaken and performed; you are intruſted with Men's Souls, and muſt be accountable for them; eſpecially, ſuch who are committed to your Charge; did we conſider it, and duly ponder upon it in our Minds, certainly, we ſhould have little elſe to think upon, nor trouble our Heads and Hearts about, it would beſure cauſe us to be more Serious, and Laborious, we are perſwaded, than we are: VVhat ſhall we do, if through our Neglect and Remiſneſs in this great VVork, any ſhould die and periſh in their Sins? Mind what God ſaith in that of *Ezek.* 3. 18. Unto his VVatchman, *When I ſay unto the wicked, thou ſhalt ſurely dye, and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his way, to ſave his Life, the ſame wicked man ſhall die in his Iniquity, but his Blood I will require at thine Hand*; tho ſome do prophanely ſcoff and deride, yet muſt we ſpeak to them, and warn them, until it do appear they are ſuch as *will turn again and*

and rend us, Men muſt be told their Sins, and their Dangers, that ſo we (as Inſtruments in God's Hand) may preſerve their Souls, and recal them at once both from Sin and Death, the Man who is not warned, will certainly die in his Sins, his Ignorance will not be ſufficient to prevent his Ruin and Damnation; but if *Miniſters* admoniſh him not, warn him not, that will involve them alſo under Guilt and Danger, God will puniſh ſuch Miniſters as Watchmen, who poſſibly might have ſaved thoſe periſhing Sinners, however they ought to have warned them, And

Hence how Careful was St. *Paul,* ſee *Acts* 20. 26. that ye might be pure from the Blood of all Men; he appeals to the Church of *Epheſus,* in that matter they knowing his great Care, Faithfulneſs, and unwearied Induſtry, upon every Reſpect; and ſhews that no Soul had been loſt through his default, he having ſincerely, and in all ſimplicity declared to them the way of Life, and perſwaded them to walk therein, and

had not kept back any part of the Will and Mind of Chriſt from them, but had ſhewed them the whole Counſel of God, *and ceaſed not* for three Years (which was all the whole time he was amongſt them) *to warn every one Night and Day with Tears.* Acts 20. 31. The precious Worth of the Immortal Souls of Men lay upon the Spirit and Conſcience of this Bleſſed Apoſtle: And in this he laid forth himſelf as an Example for all true and faithful Miniſters, who are injoyned elſewhere to follow his Steps. If one Soul be worth more than all the World; How great is the charge of Chriſt's Miniſters, that have many Souls committed to their Care and Truſt? But

2. This is not all, they are Intruſted with that Holy, High, and Peculiar Intereſt which Jeſus Chriſt hath here below, which is dearer to him than Ten Thouſand Worlds; He is gone into Heaven, and hath left His great Concerns He hath here on Earth to them to mind and look after,

and take the care of: For the good of which, and to carry it on, and for the perfecting of it: He hath ſhed His moſt Precious Blood, and given His Holy Spirit to them in the Gifts and Graces of it, and appointed them a Livelyhood, without being incumbred with worldly Buſineſs; and hath alſo promiſed them a Crown of Glory at laſt, if they abide Faithful to the end, aſſuring them that they, and all others who turn many to Righteouſneſs, ſhall ſhine as the Stars for ever more. *Dan.* 12. 2, 3.

2. They are not only *Stewards of the Myſteries of God*, 1 Cor. 4. 1. But alſo Intruſted with the charge and care of his Churches, and Holy Doctrine of the Goſpel; Miniſters are the Stewards of Chriſt's Houſe: Moreover, *It is required in Stewards, that a Man be found Faithful*, 1 Cor. 4. 2. Eſpecially ſuch Servants who are entruſted with their Maſters Goods, to be diſpenced out to others: Now the Faithfulneſs of ſuch Stewards lies in their giving to every one their

du

due Portion, according to their Maſters order, and not detaining any thing from others which he hath ordered them to have; the ſame in quality, not *Water inſtead of Wine, nor Droſs inſtead of Gold*: not *Mens Inventions and Traditions, inſtead of his Holy Sacraments and Sacred Inſtitutions.* And the ſame for quantity; not now and then a ſmall Portion, but as Chriſt hath provided plenty, ſo they ſhould plentifully hand forth to all His Servants: And they alſo muſt be Faithful to cheriſh and ſtrengthen the Weak, and heal with all Skill and Tenderneſs the wounded and ſickly Ones of Chriſts Family, and every way improve their Maſters Money, and do what they can to gather in Souls to him: For one chief End of Goſpel Miniſtry is for the gathering together of the Saints, as well as for the Edifying the Body of Chriſt; therefore in every place where there is a Door opened for them, they muſt work hard whilſt there are any Sinners to be called into the Vineyard, and muſt not leave their Maſters

Business to follow their own; especially when they know not but Christ hath much People in and about the place where they live, who are to be brought into His Fold.

Secondly, The necessity and usefulness of their Work and Ministration is opened by divers other *Metaphors*: *viz.* they are called *Shepherds*; What would soon become of the Sheep, if the Shepherd should be careless, they will quickly go astray, *&c.* the Wolf would devour them. They are called also Guides, and of Old *Seers* and *Watchmen*; being set to discover and give warning of approaching danger.

The Greatness and Labouriousness of their Work, is set forth by their being called *Planters*, *Builders*, and *Labourers*.

The *Dignity* and *Honourableness* of their Work and Office is set forth by their being called *Fathers*, *Angels*, *Ambassadors*, *Stars and Rulers*: Now from the whole it must needs appear to all, that the Ministers Work is hard and difficult: We may well say, *Who is sufficient for these things?* 'Tis such a Work

Work that it cauſed ſome of God's Servants of Old, to undertake it with much Trembling; nay it made *Moſes* to cry out, *Send by whom thou wilt ſend.* Exod. 4. 13,

'Tis ſo hard and difficult, that a man with all his acquired Parts is not ſufficient for it; nay, a Saint with all his Spiritual Gifts and Graces is not able to perform it without freſh ſupplies of renewed Strength every Day.

But to proceed, the difficulty of the Miniſters Work lies in theſe reſpects following.

Firſt, In regard of themſelves who are Imployed in it.

1. They are but Men; *Son of Man I have made thee a Watchman.* And as they are men, ſo commonly they are not the wiſeſt and moſt learned in reſpect of humane Parts and Knowledg neither. *You ſee your Calling Brethren.*

2. Man at beſt is but a Worm, he is but a poor dark-ſighted Creature, *we* (ſaith the Apoſtle) *know but in part.*

3. Man at beſt with all his Accompliſhments, is attended with Weakneſs,

and carries about with him, *a Body of Sin and Death.* Rom. 7.

4. Man at beſt with all his Heavenly Graces, hath but ſmall Skill, and ſhort Experiences.

5. Man at beſt is ſubject to great Diſcouragements, and lyable to many grievous Temptations.

Secondly, The difficulty of their Buſineſs, lies in the Work it ſelf, the Miniſters Imployment is hard, and no ways eaſie. Becauſe,

1. 'Tis a Myſterious VVork, what Myſteries are greater than thoſe a Miniſter is to ſtudy, and dive into? *Without Controverſy, great is the Myſtery of Godlineſs.* 1 Tim. 3. 16. *But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom.* 1 Cor. 2. 7.

That which the moſt wiſe, and knowing in the ſame Art, can reach or underſtand but part of, muſt needs be a great Myſtery; but ſo it is here, for the Apoſtles who had the greateſt and cleareſt Knowledge of theſe Myſteries, as any ever had in the VVorld; yet declare, they *knew but in part, and*

ſaw

ſaw but in part, darkly, as through a Glaſs. *ver.* 13. 9. 12. 'Tis ſuch a Myſtery, that *he that thinks he knows any thing, knows nothing, as he ought to know.*

What a Myſtery is that of the Incarnation of our Lord Jeſus? That the Nature of Man ſhould be joined to the Divine Nature of God, and both make but one Chriſt.

What a Myſtery is there in the Doctrine of Faith? 1. That a Man ſhould go out of himſelf, and be carried above himſelf, to believe things impoſſible to Man's Natural Reaſon, that he ſhould ſeek for Juſtification, by the Righteouſneſs and Obedience of another; for a Man (as one would think) to have a great ſtore of Holyneſs, and good Works, and yet throw it (as it were) all away, and be dead to it in point of Truſt, and Dependance, is to Natural Men a ſtrange Myſtery. 2. To believe when every thing is oppoſite to it: To Work for Life, and oppoſe ſome Sin, a Natural Man is ready to do; but to believe in Chriſt, for Life and Holyneſs, to rely on his Doings, his Works,

his Merits; this the Heart of Man can't understand, but is naturally averse to; nay, and Satan also oppoſeth it, and the World mocks at it, and accounts it Fooliſhneſs. 3. That a Man ſhould believe and not ſee; nay, believe as *Abraham* did, in hope, againſt hope is a Myſtery.

Yet, may be there are ſome greater Myſteries than this which a Miniſter is to Study, in reſpect of Chriſt the Mediator; his Work, Offices, Glorious Covenant, Ordinances, and Providences of God in the World, and therefore his VVork is a difficult VVork.

2. 'Tis difficult, in that it calls for the greateſt Care and Exactneſs imaginable, every thing muſt be done according, to the Holy Pattern ſet by Chriſt in the Goſpel, there muſt be no adding to, no diminiſhing from, nor altering of any thing in the leaſt, without eternal hazard and danger.

3. 'Tis difficult and very hard in that it calls for the greateſt ſtrength that the moſt ſtrong in Grace and Wiſdom can arrive unto, it requires all the Powers of the whole Soul to be ex-

erte

erted or put forth to a right Diſcharge thereof.

4. It calls not only for all our ſtrength, but alſo all our Time and Diligence; a ſlothful or Idle Perſon is not fit to be a Miniſter, 'tis a work that muſt be followed continually, let the times be what they will; *Preach the Word, be inſtant in ſeaſon, and out of ſeaſon, reprove, exhort, with all long Suffering, and Doctrine*; be not Slothful, but Diligent, fear no Faces, regard no Threats, reſpect no Mans Perſon, reprove all impartially, be no fawning nor flattering Preacher; nor like thoſe who rather vent their own Paſſion, than perſue the end of Inſtruction, and Reformation of Souls; and this is a hard Work to do.

5. 'Tis difficult Work, in reſpect of the oppoſition that is made againſt them, and the Grand Obſtructions they meet withal.

1. *From their own Hearts, the Fleſh is weak, tho the Spirit indeed is willing*, many times, that it is ready to ſay with *Peter, Maſter, pity thy ſelf*; Why doſt

thou ſpend thy Time, thy Strength, and ware out thy poor Body at this ſort? Leſs may do, *&c.*

Beſides, The Heart of a Miniſter (who is ſenſible of the Nature of his Work,) cauſes him oft to tremble, in Conſideration of his Unfitneſs, and Unworthineſs for ſuch a ſacred Undertaking and Imployment.

2. *From Sin,* in-dwelling Sin, and other Humane Frailties; alas, they are Men of like Paſſion and Infirmities with others.

3. *From Satan,* he is an Implacable Enemy to them, and to their Work; hence he raiſes up all the Oppoſition againſt them imaginable, to hinder them in their Buſineſs, or take them off of it, or make them Remiſs and Negligent in doing it, *we are not Ignorant* (ſaith *Paul*) *of his devices.* 2 Cor. 2. 11.

4. *From the World,* 1. by Reproaches and Contradictions of Ungodly Men, 2. By Hereticks and Falſe-Teachers, with theſe they are forc'd to fight, and many times are hard put to it, as *Paul* when he ingaged thoſe evil Beaſts at *Epheſus.* 5. Laſtly

5. Laſtly, *By Perſecutors*, allways the heat of this Battle falls upon Chriſt's poor Miniſters; they are the Mark theſe wicked Archers ſhoot at; hence they like *Paul* are oft in Bonds, and Priſoners for Chriſt's ſake.

Now, put all theſe things together, and is it not needful (think you) that your poor Miniſters be thought upon, and incouraged by you, as Chriſt hath appointed? But we ſhall ſay no more, only, conclude all with one VVord to our *Fellow Labourers*. Brethren, let us ſtrive to double our Diligence, and ſhew to all the ſenſe of the greatneſs of our work is upon our Spirits; and tho we have not that incouragement from the People that God has Ordained; yet, remember we ſerve a good Maſter: Beſides, a Neceſſity is laid upon us, we muſt Preach the Goſpel; and let us, be contented, with that State and Portion we meet with in the World; 'tis our great Buſineſs to approve our ſelves the Miniſters of Chriſt, *in Labours, in Watchings, in Faſtings, by Pureneſs, by Knowledge, by the Holy Ghoſt, by Love*

Love unfeigned, by the Word of Truth, by the Power of God, by the Armour of Righteousness, on the Right Hand, and on the Left; by Honour, and Dishonour; by evil Report, and good Report, 2 Cor. 6. 5, 6, 7, 8. Possibly, we may be reproached, and censured for what we have done, and said, in this small Tract. But should it be so, we matter it not, since we have the Testimony of our Consciences, that our Design is the Glory of God, and the promoting his Blessed Gospel in the Nation, and the good of his poor Churches; and also, because we know we have the sure Word of God to confirm the Truth of what we plead for: Wherefore, whilst we make it appear to all, 'tis not the Hire, the Wages, *&c.* that we aim at, but contrariwise, the Honour of the ever blessed God, and to Witness to the Sanction of every one of his Just and most Holy Precepts, we cannot be without Peace in our own Souls.

FINIS.